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THE DISTRIBUTION OF RELIGIOUS GROUPS IN

ALBERTA, 1961

by

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A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES

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The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies for acceptance, a thesis entitled The Distribution of Religious Groups in Alberta, 1961. Submitted by Geoffrey Austin Lester in partial fulfilment of the requirements for the degree of Master of Arts.

ABSTRACT

The thesis is an attempt to give an introductory statement to the shape and meaning of Alberta's religious areal patterns in 1961, and related distributions.

Since the Maps are the core of the thesis, especially the Dot maps which were compiled for The Atlas of Alberta, some discussion is presented as to their construction. A map at the scale of 1:2,000,000 was compiled to give a concluding statement to the study.

Religious patterns are discussed in their historical context for only by so doing can the present distributions be understood.

The thesis is a view of a particular phenomenon at a given time and in a given area.

ACKNOWLEDGEMENTS

To the Executive Committee of The Atlas of Alberta for permission to use the Dot maps; to the many who by their written or spoken words have provided pertinent facts; to Professor Janusz Klawe for his advice, good humour and friendship; to Professor J.F. Bergmann for his helpful criticism; to Mr. Jack Chesterman for his technical advice; to my wife and son, for whom it has all been worthwhile; I extend **my** thanks.

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INTRODUCTION

During the summer of 1965 the writer was employed in compiling base maps depicting the distribution of religious groups in the year 1961 for the Atlas of Alberta now in preparation.

Though little has been written on the subject of the geography of religion it does have a place in those studies pertaining to cultural geography. This is clearly stated in the following quotations.

Almost all human geographers will accept the truism that among the phenomena forming or reflecting the areal differences in cultures with which they are so intimately concerned, few are as potent and sensitive as religion. In seeking to grasp the identity, conformation, and implications of such cultural regions as may exist ..., we must inevitably approach the areal patterns of religious characteristics and their interactions with other human activities and cultural traits.¹

...religion is a factor which influences the attitudes and conditions the behavior...of people. It thereby influences strongly the political map, even where religion as such loses its hold - its conditioning influence survives, or its place taken by pseudo-religions. In either case, the effect of these changes finds expression on the political map. It is, therefore, rewarding for the political geographer to trace the distribution of the major religions and their organizations, and their relationship with state secular organizations. It is also rewarding to trace religious affiliations across international

¹W. Zelinsky, An Approach to the Religious Geography of The United States: Patterns of Church Membership in 1952 A.A.A.G., June 1961, p. 139.

boundaries and to investigate their separating or binding functions. As in all other aspects of political geography, constant change and fluctuation is an integral part of the complex but stimulating picture.²

In Western Canada religion plays a great part, and to ignore its significance in a study of the population would be to under estimate what has been a very definite factor in economic and social life.³

The present thesis is an attempt at giving an introductory statement to the shape and meaning of Alberta's religious areal variations and related distributions. It is hoped that this thesis can further more intensive studies on the religious geography of the province.

The writer's primary interest is cartography, and he is committed to the premise that 'a map is worth a thousand words'. The dot and church location maps and the large coloured map therefore, form the core of and justification for the thesis, and are original contributions to an understanding of the areal patterns of religious groups in Alberta. The sheer magnitude of discussing eleven groups has made it inevitable and necessary to rely heavily on the research of others. It is the writer's sincere hope that he has used these sources judiciously and has in no way misrepresented them.

²H.W. Weigert, et. al. Principles of Political Geography, New York: 1957, p. 439.

³R. England, The Colonization of Western Canada, London: 1936, p. 147.

CHAPTER I

NATURE AND LIMITATIONS OF THE DATA

The data for the maps and diagrams were obtained from the Dominion Bureau of Statistics and from the Church records of the denominations reviewed in the study. The introductory statement to Volume 7, Part 1, of the D.B.S. records is as follows:

The 1961 Census of Canada, as in previous decennial censuses, included a question to determine the religious denominations of the population. Part of the interest in this subject is due to the important role religion plays in most of mans' activities. The influence of the religious thought of a period is evident in almost every cultural field....

In the 1961 Census, enumerators were instructed to record the specific religious body, denomination, sect or community reported in answer to the question "What is your religion?" Thus census figures do not measure church membership or indicate degree of affiliation with any religious body. Also, enumerators were instructed to accept without question the denomination reported by respondents. They were to enquire more fully when "Christian," "Protestant," "Believer," etc. were reported but were to accept these if a specific denomination could not be given. Further, if a person stated he had no religion, the entry "None" was recorded.¹

Such a census is made plausible since most people still look to some denomination or other in those matters concerning baptisms, marriages, and burials and other ritual

¹ Dominion Bureau of Statistics, 1961 Census of Canada, Series 1:2, Population, Religious Denomination, Vol. VII, Part I, p. 1.

performances. However such a census does not and cannot measure the intensity of religious belief, membership or regularity of attendance at services. This results in an obvious discrepancy between the census figures and the published statistics of the churches.

What the census does do is to provide a uniform standard for representing religious adherence, by including all persons resident in the country. Denominations are not in agreement as to what constitutes a member. Some churches regard all baptized persons -- infants and adults -- as being members, while others regard only those considered responsible for their actions and who have been subject to "believers' baptism" as legitimate members.

What the census does not do, however, is to reveal the manifest diversity which characterizes many denominations. The census portrays religious bodies as being uniform in 'faith and practise' whereas within each denomination there may be a significant diversity in doctrine, practise, and church government to warrant special attention.

The dot maps for the Atlas of Alberta are based on the 1961 Census, and provide one means of showing religious distribution. There is an alternative way of showing these areal variations and that is by mapping the location of the churches. By showing the location of the individual church buildings it

has been possible to distinguish the various sub-groups in a denomination made up of several bodies. Also, this method helps to indicate the relative strengths of the groups shown. The sources for this information were the various Yearbooks put out by the Churches.

The Census divides Alberta up into seventeen electoral districts each of which is divided into a number of enumeration areas. These districts and areas vary in size according to the density of population especially in the case of the latter. Census figures were given for each enumeration area and broken down into the religious groups to be mapped. The religious affiliation for each incorporated village, town, and city was also given.

One alteration had to be made in regard to the statistics as they were received and that was the substituting of the category Mormon for that of Jewish since the latter are of less significance than the former for mapping purposes. The religious groups chosen for the maps each have one percent or more of the population as adherents. It was not possible to obtain the detailed information by enumeration area for the Mormons because of the time factor and cost involved, which necessitated writing to all the Mormon bishops in charge of Wards and obtaining from them the relevant church statistics. The figures were broken down into the categories

of urban (meaning any agglomerated centre) and rural, that is those persons living in a centre and those living on farms. This work was also facilitated by the availability of a recently published Ph.D. thesis written on The Church of Jesus Christ of Latter Day Saints and containing relevant information and statistics for the year 1961.² It must be realized, therefore, that the map depicting the Mormons is based on church statistics and not on those of the Dominion Bureau of Statistics. A small discrepancy was evident between the totals from the two sources.

There is one other qualification that has to be made with regard to the Mormons. In Alberta there are two groups of Mormons, The Church of Jesus Christ of Latter Day Saints, and The Reorganized Church of Jesus Christ of Latter Day Saints. At the time that the maps were made it was not realized that two groups existed so that figures were not obtained from the latter church. So again, the dot map and largest coloured map depict only the former group of Mormons who are, in fact, by far the largest of the two groups and the most important both in terms of the history of Alberta and in terms of an appreciation of the religious geography

²M.S. Tagg, A History of The Church of Jesus Christ of Latter Day Saints in Canada 1830-1963, Brigham Young University, Provo, Utah: 1963, 297 pp.

of this province. In fact there were only 593 persons, eight years old and above, in this church in Alberta in 1930 and there has been no significant expansion since.³ However, the omission is regrettable and naturally affects the accuracy of the above-mentioned maps.

In the body of the thesis there are diagrams showing the makeup of the denominations by ethnic background. According to the D.B.S. ethnic origin is determined by the language a person's paternal ancestor spoke when he arrived on this continent. This is the general rule but there are exceptions and in the last analysis it is left to the individual to say to which ethnic group he belongs.

³W.E. Mann, Sect, Cult, and Church in Alberta, University of Toronto Press, Toronto; 1955, p. 16.

CHAPTER II

CONSTRUCTION OF THE MAPS

The dot and circle maps, the church location maps and the large coloured map were compiled and drawn by the writer and are the subject of discussion in this chapter.

DOT AND CIRCLE MAPS

The use of the dot was decided upon for several reasons. First, the dot can be used to show an absolute value. Second, the dot shows location and, when several are used, extent. Third, dots can be counted and the statistics they portray can be readily understood. Fourth, the relative density of groups is shown. Fifth, dot maps are relatively easy to construct.

The sizes of the dots and circles vary. On the dot maps there are five sizes of dot, representing 50, 100, 150, 200, and 250 persons respectively. The dots representing 100 persons and over are restricted to showing agglomerated centres, that is, hamlets, villages, towns and cities. The sizes of the circles are proportionate to the number of people in a given denomination at a given centre.

Three problems arise in using the dot as a method of representation. These problems are: How much or how many

shall each dot represent? How big shall each dot be? How is each dot to be placed within the area? The first two problems were solved by experimentation, with recourse to a nomograph devised by J. Ross Mackay.¹ The values arrived at were 50, 100, 150, 200, and 250. The dots were made with Graphos Pelikan 'R' nibs, sizes 0.5, 1.25, 1.50, 1.75, and 2.00 respectively.

Technically, the selection of the value and size of the dots should be made so that in the most dense areas the dots will just coalesce to form a dark area. However when this happens the dot loses its value of being able to be distinguished and counted. With this in mind the writer determined to use larger sized dots to represent agglomerated areas when numbers demanded them.

The graduated circles were made by finding the square root of the number involved and then finding the size of the circle by reference to a constructed scale.

The dot maps were drawn originally at a scale of one to two million and reduced to fit the format of the thesis. In the reduction there has been some loss of distinction between the graduated dots representing agglomerated centres.

¹A.H. Robinson, Elements of Cartography, 2 ed., John Wiley and Sons, New York: 1962, p. 158.

The placement of the dots posed the third problem. In this case all available information was used to place the dots so as to give a true impression of the distributions as they existed in 1961. Naturally in placing dots recourse is made to subjective judgment but not without reference to any data that would help.

Before any of the foregoing could be done, however, it was necessary to compile and draw a map showing the Census Electoral Districts and all the Enumeration Areas. This was done by Mr. Hugo Stibbe for the province, and by the writer for the cities. The information for these electoral boundaries was contained in booklets. Mr. Stibbe worked at a scale of one inch to sixteen miles, and the writer then transferred the plotted information on to a map of one inch to twelve miles, for his own convenience. A tracing of this map was drawn and diazo copies made, one for each religious group to be mapped. The relevant information was then transferred to these maps from which the dot maps could be made.

However making dot maps at this scale was unrealistic and a reduced map at a scale of one to two million was made and this was the scale on which the dots were drawn. The dots were drawn on stable plastic tracing material and photographed along with a map showing the major stream systems, which provided a reference system for interpreting the patterns that

emerged.

The second set of maps were made to represent the location of the churches and any ecclesiastical boundaries that existed in 1961. These maps show not only the areal pattern of the religious groups but also the sub-groups within a group. These maps were compiled from Church records. The maps were drawn at a scale of one to two million and photographically reduced to fit the format of the thesis. These location maps complement the Dot maps and help to determine the core areas of the various groups.

The large coloured map was drawn at a scale of one to two million and left at that scale. The method of construction is based on one found in Gaustad's, "Historical Atlas of Religion in America."² The map is a pseudo-choropleth since it does not show a man-land ratio but a ratio between the groups by enumeration area. The map was constructed after first calculating the percentage strength of the religious groups by enumeration area on the following basis:

Solid colour indicates that the designated denomination accounts for at least fifty-percent of the religious preference of the enumeration area.

Striped colour lines indicate that a designated denomination accounts for at least twenty-five percent, but less

²E.S. Gaustad, Historical Atlas of Religion in America, Harper and Row, New York: 1962.

than fifty percent, of the religious percentage of the enumeration area. If two or more denominations have more than twenty-five percent the largest is shown. If two denominations are equal lines of alternate colour are used.

A capital letter indicates the largest single denomination in enumeration areas with no denomination accounting for more than twenty-five percent.

Generally, the colours were used as they are in the above mentioned Atlas, with the exception of those groups, either absent in the Atlas, or peculiar to Canada, e.g., The United Church of Canada.

The map is a vivid portrayal of the religious situation as it existed in 1961 and highlights the core areas of the various groups under study.

CHAPTER III

HISTORICAL REVIEW OF SETTLEMENT

An understanding of the areal pattern of religious groups in Alberta is dependent on a knowledge of the process of settlement. Prior to 1870 the area now known as the Prairie Provinces was the domain of the Hudson's Bay Company, and the preserve of the Indians, missionaries, and fur traders, all unconscious of the great agricultural future of the area. In 1870 the prairies were transferred to the Dominion Government and the area became a potential resource for settlement, if the fundamental problems of transportation, and the development of a commercially profitable and marketable product, able to support large settlements, could be solved. These problems were overcome, respectively, by the Prairie Land Survey, by the building of railways, especially the Canadian Pacific Railway, and by the development of a suitable grain, the first of which was Red Fife. Actual settlement both preceded and followed the building of the railways.

Along with the development of a transportation system the Dominion Government was formulating its land policy whereby land was made readily available, and creating the machinery for immigration.

The obligations of the Dominion Government, so far as the North West was concerned, to fill up the land were direct and great. Their earliest definite plan was to grant large reservations to individuals and societies who would bring immigrants in.¹

The North West Territories was divided up in 1882 into the four districts of Saskatchewan, Assiniboia, Athabasca and Alberta, the latter being bounded on the north by the fifty-fifth parallel of latitude, on the south by the forty-ninth parallel of latitude, on the west by the hundred and twentieth meridian of longitude and the crest of the Rockies, and on the east by the hundred and eleventh meridian of longitude. It was not until the year 1905 that the present boundaries of Alberta were constituted.

By 1890 the Canadian Pacific Railway had reached Calgary, and the Calgary to Edmonton line had been completed. Alberta had a thriving cattle industry in the south, a nascent coal industry, an initial irrigation system, all of which provided a foundation for further economic growth.

Settlement proceeded with the construction of the rail lines. French-speaking settlers from Quebec, the State of Michigan, and Belgium were placed at Morinville, and east of Leduc. Between 1891 and 1894 fourteen German settlements had

¹A.S. Morton, History of Prairie Settlement, Macmillan, Toronto: 1938, p. 54.

Fig. 1

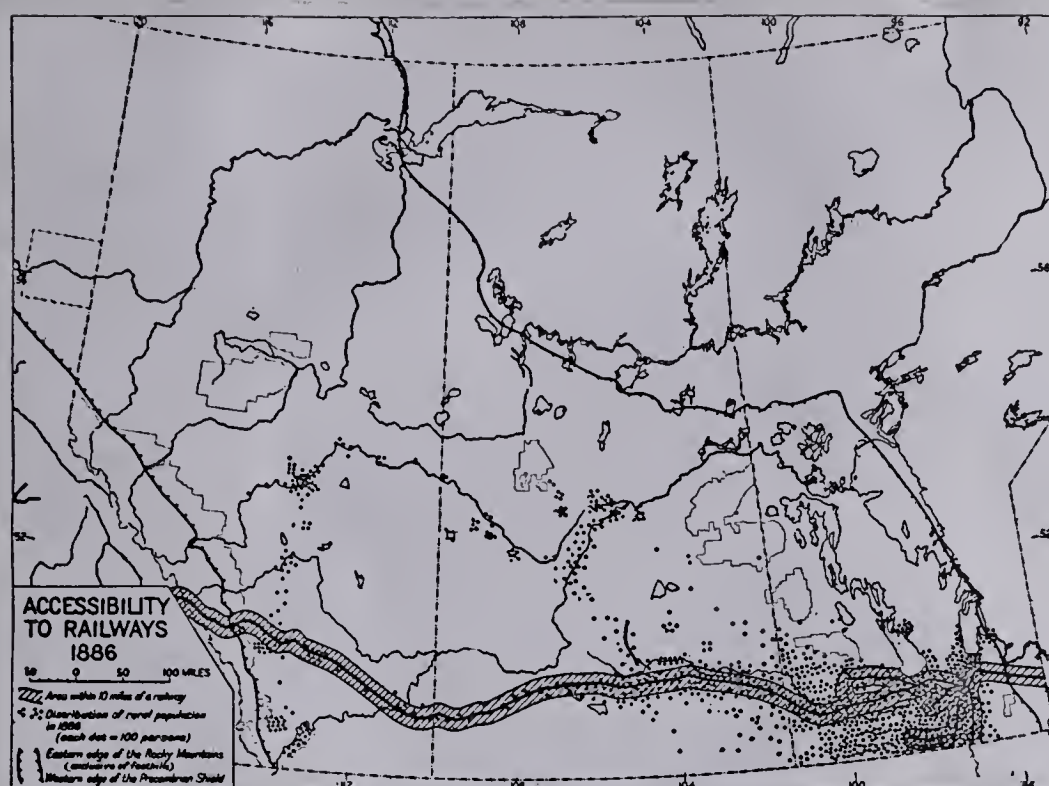
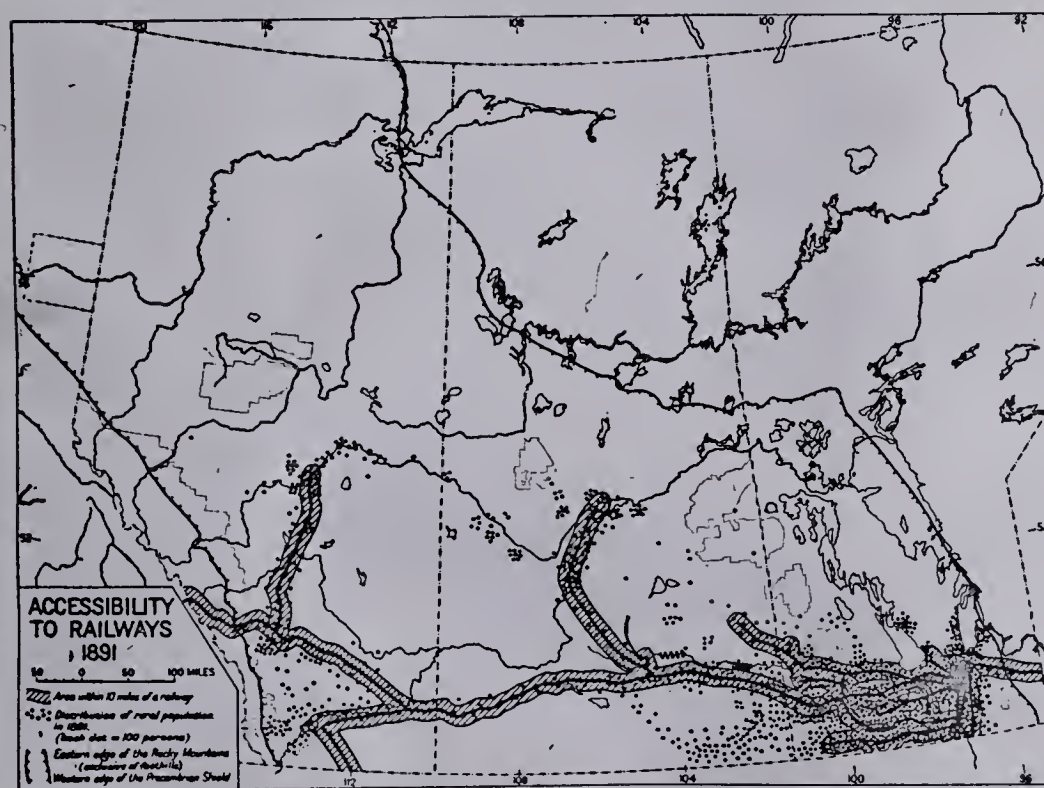


Fig. 2



Figs. 1-9 show the relation of railways to the distribution of the rural population in the Prairie Provinces, 1891-1931

Source: W.A. Mackintosh, Prairie Settlement, Vol. 1, pp. 49-52.

Fig. 3.

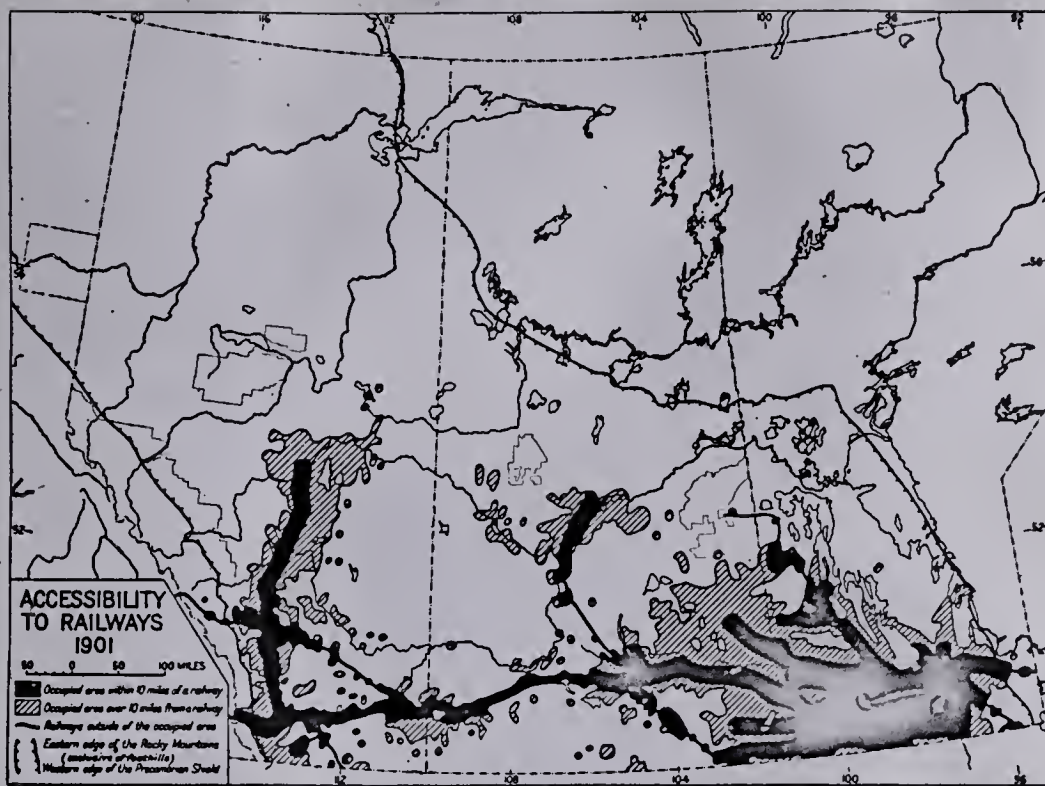


Fig. 4.

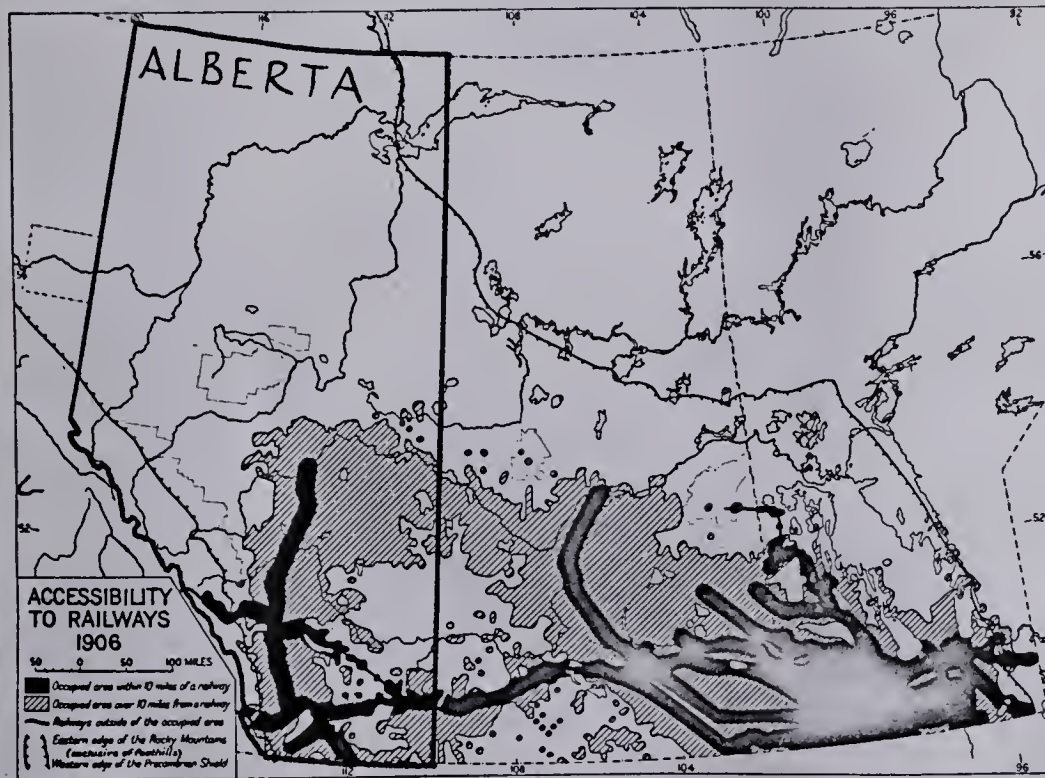


Fig. 5.

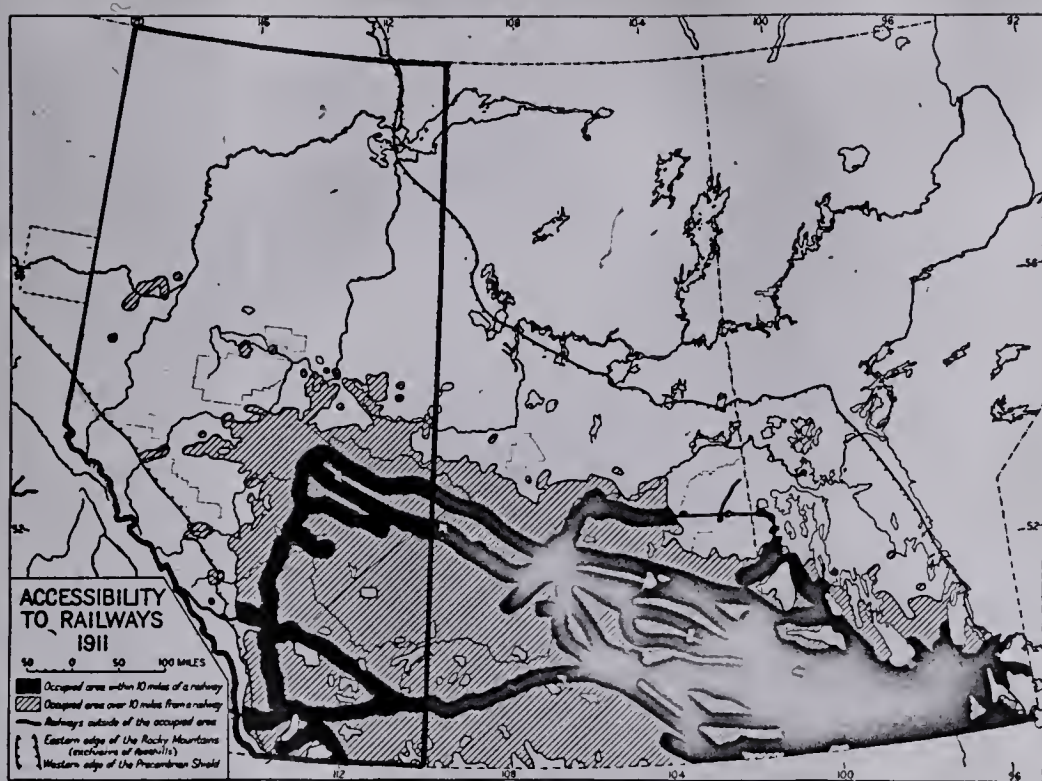


Fig. 6.



Fig. 7.



Fig. 8.



Fig. 9.

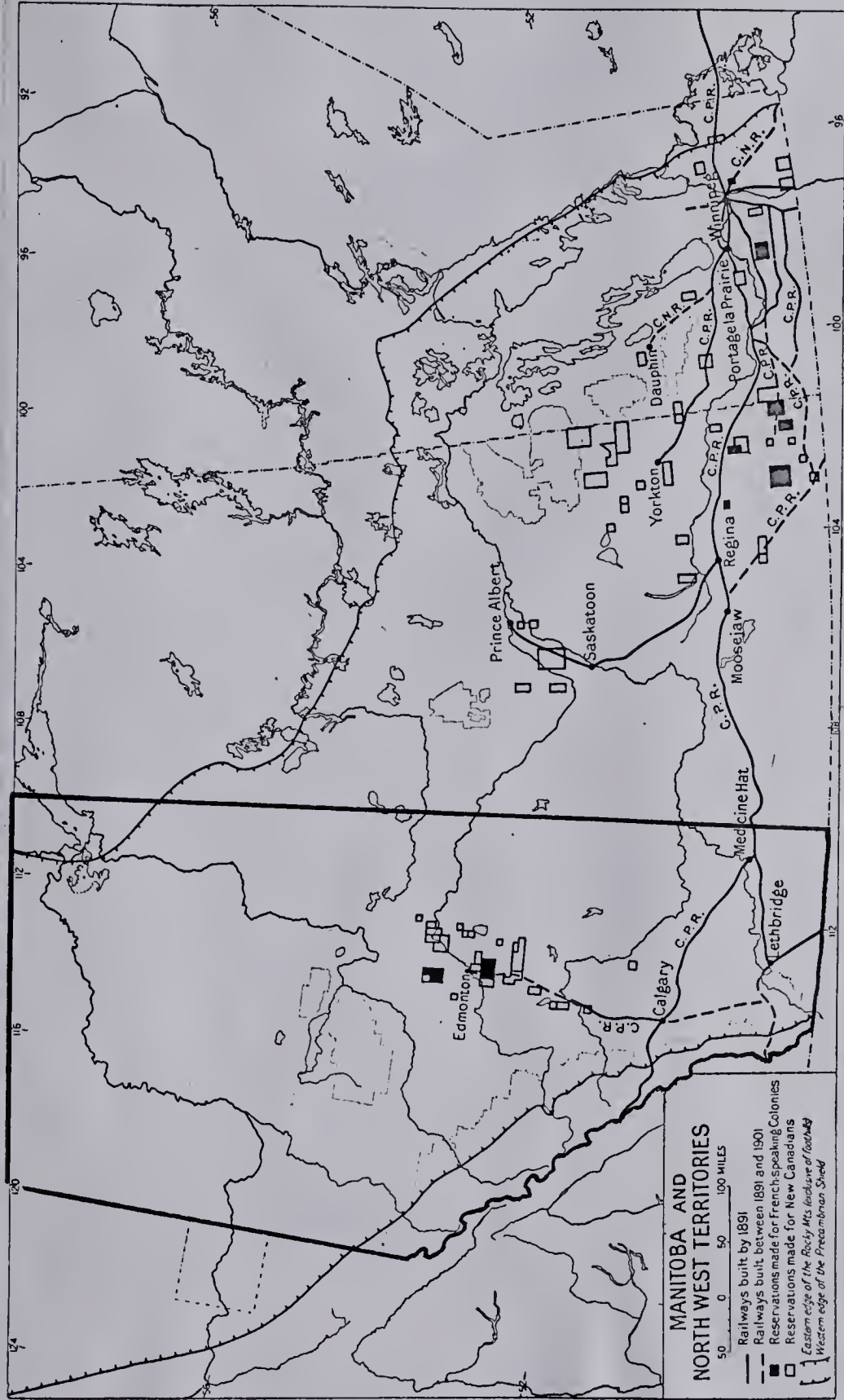


been established close to the railway at Hoffnungen, Stony Plain, Wetaskiwin, Rabbit Hill, Josephburg, Beaver Hill, in the neighbourhood of Fort Saskatchewan, Leduc, Bruderfeld, Bruderheim, Egg and Beaver Lakes, Victoria and west of Lacombe. Between the years 1892 and 1896 Scandinavian colonies were placed in the region at Edna, Lamont, New Sweden, Wetaskiwin and Olds. Others settled at Sivea, Cygnet Lake, Townships 50, 51, Range 19, west of the fourth meridian of longitude, and at Stony Plain. The Ukrainians (Galicians) began to settle at Limestone Lake.² These settlements are readily identifiable because of the pattern of block settlement undertaken. The English-speaking settlers for the most part came as individuals and are not readily identifiable having settled indiscriminately in the available areas for settlement. These people outnumbered those from the continental European nations.

Actually the decade 1885 to 1895 was not bright for extensive settlement. Canada was in an economic depression, since world markets were not quite ready for the products of Western Canada, and the western United States was still attracting the greater percentage of the immigrants to North America. Only a few of the initial wave of settlers stayed.

²H.S. Morton, Op. cit., p. 98.

Fig. 10



Manitoba and Northwest Territories, 1901, showing railways and Reservations

Source: A.S. Morton, History of Prairie Settlement, p. 97.

Eighteen ninety-six marked the beginning of effective mass immigration to Canada. In that year the Laurier government (Liberal) came to power and with it the Right Honourable Clifford Sifton, who was to reorganize the Department of the Interior. However in conjunction with this dynamic personality there were other factors which aided and abetted the policies of the government with regard to immigration. These factors are pointed out by C.A. Dawson:

The industrial expansion of England continued but to this was added marked industrial expansion in Continental Europe, particularly in Germany, Belgium, and France. This growing concentration of urban population in Europe stimulated a demand for a wide range of raw materials including foodstuffs. The trade in foodstuffs was then little hampered by tariffs. Thus the cheap frontier lands were able to come into effective competition with the high priced agricultural land in the densely populated Europe. Furthermore, there was a lowering of freight rates. Canada's agricultural attractiveness in comparison with that of the United States became very obvious. All these factors coincided with the determination of Sifton and his colleagues to open up Western Canada.³

Again the railway companies contributed to development in these years. The Canadian Pacific continued to extend its lines, and the Grand Trunk Pacific, the Canadian Northern and the Edmonton, Dunvegan and British Columbia Railroads began operations in Alberta. The prospect of the

³ C.H. Dawson, Pioneering in the Prairie Provinces, The Social Side of the Settlement Process, Macmillan, Toronto: 1940, p. 14.

latter railroad's line being built into the Peace River area induced settlers to take up homesteads in that part of the country.

But it was the intensive advertising by the Dominion Government, through many agencies abroad and in the United States, and the vigorous policies of the Canadian Pacific that led to increased immigration. These campaigns in the United States and Europe achieved such results so that by 1911 over two million immigrants had come to Canada, thirty-eight percent from the British Isles, thirty-four percent from the United States, and twenty-six percent from Continental Europe.⁴ The majority came to the west, and with them Canadians from eastern Canada, chiefly from Ontario. But of all the immigrants the Ukrainians provided the greatest single surge. These people were from the Austro-Hungarian province of Galicia. Many of the new settlers from the United States came with adequate supplies of machinery and capital, having sold the farms they had in their former homeland. They also came experienced in the method of dry farming which enabled them to fare successfully in the drier regions of the prairies.

Railway building continued apace, especially to the south-east of Edmonton, where in the space of five years,

⁴W.S. Hardy, From Sea Unto Sea, Doubleday and Co., New York: 1959, p. 469.

(1910-1915), seventeen hundred miles of track were laid.⁵

The railway companies besides opening up new territory also assisted the settlers financially, both by easy credit terms in the purchase of land, and in providing work in building the railroads themselves. In southern Alberta large irrigation projects were undertaken.

However the great tide of immigration was over. The Great War and post war depression initiated a decline in immigration and the Government's immigration policies became more stringent. The advent of the great depression in 1930 and with it the end of the Dominion homestead policy marked the end of an era in the West. Not until after the conclusion of World War II was there another influx of immigrants into Canada and to the western prairies. But by this time the religious patterns had been established in the province and would not be affected greatly by these new peoples.

Following the conclusion of the First World War the Canadian Pacific formed the Department of Colonization and development to assist in the orderly settlement of immigrants. Under the aegis of this department certain private boards were organized by some churches in order to assist the settlement process. These bodies were, the Mennonite

⁵A.S. Morton, Op. cit., p. 142.

Colonization and Land Settlement Boards, the Lutheran Immigration Board, the Danish-Lutheran Immigration Board, the Baptist Board, the Association of German-Canadian Catholics, the Norwegian-Lutheran Immigration Board, and the Swedish-Lutheran Immigration Board. These Boards furnished people who could be accepted and assisted for settlement by the Department of Colonization.

Fig. 11

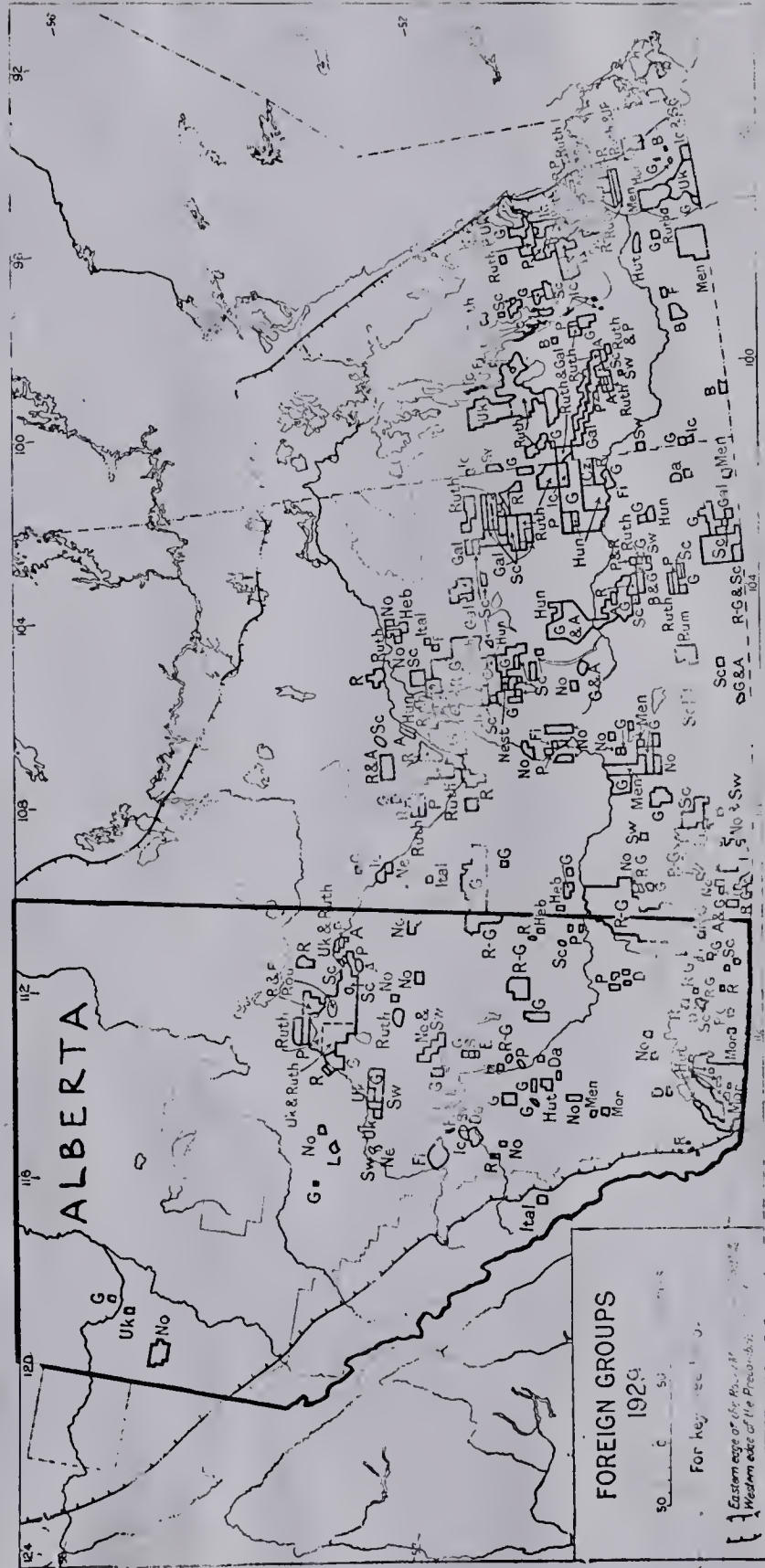


FIG. 5.—Foreign groups in 1929. The groups still remain to some extent in old-world practices and languages. Key to symbols: A. Austrians; B. Belgians; C. Czechs; D. Dutch; E. English; F. French; G. Germans; H. Hungarians; I. Italians; J. Jews; K. Koreans; L. Lithuanians; M. Moravians; N. Norwegians; O. Poles; P. Russians; Q. Romanians; R. Ruthenians; S. Swiss; T. Ukrainians; U. Ukranians; V. Vietnamese; W. Welsh; X. Welsh; Y. Welsh; Z. Welsh.

Source: C.A. Dawson, Pioneering in the Prairie Provinces, p. 37.

Foreign Groups 1929

CHAPTER IV

AREAL PATTERNS OF RELIGIOUS GROUPS

Before discussing the areal patterns in Alberta, it is important to find out the degree of concentration of these denominations in Alberta in reference to the rest of the nation. To do this the Location Quotient formula has been adopted.¹ It is a ratio of ratios.

$$\frac{D_1}{P_1} \times 100 \quad \text{---} \quad \frac{D_2}{P_2} \times 100$$

Where D_1 is the denominational total in Alberta

D_2 is the denominational total in Canada

P_1 is the total Population of Alberta

P_2 is the total Population of Canada

The location quotient indicates the degree of which a specific region has more or less than its share of any particular phenomenon. If a denomination has a location quotient exceeding 1.00 it has 'more than its share' of the national denominational adherence; a quotient of under 1.00 indicates "less than its share."

The result of the formula when applied to the eleven groups was:

¹J. Alexander, Economic Geography, Prentice-Hall, New Jersey: 1963, p. 594.

TABLE I - LOCATION QUOTIENT

Denomination	L.Q.
Mormon	6.40
Greek Orthodox	2.73
Ukrainian Greek Catholic	2.65
Lutheran	2.55
United Church of Canada	1.56
Mennonite	1.52
Pentecostal	1.41
Baptist	0.96
Presbyterian	0.92
Anglican	0.89
Roman Catholic	0.49

Of the eleven groups seven have a location quotient above one while four have less than one. The procedure will be to discuss the groups in the above order.

TABLE II - RELIGIOUS POPULATION 1961

Denomination	Alberta	Canada
Total	1,331,944	18,238,247
Anglican	156,630	2,409,068
Baptist	42,430	593,553
Greek Orthodox	47,353	239,766
Lutheran	122,520	662,744
Mennonite	16,269	152,452
Mormons	25,537	50,016
Pentecostal	15,112	143,877
Presbyterian	55,337	818,558
Roman Catholic	298,741	8,342,826
Ukrainian Catholic	35,260	189,653
United Church	418,927	3,664,008
Others	97,828	971,726

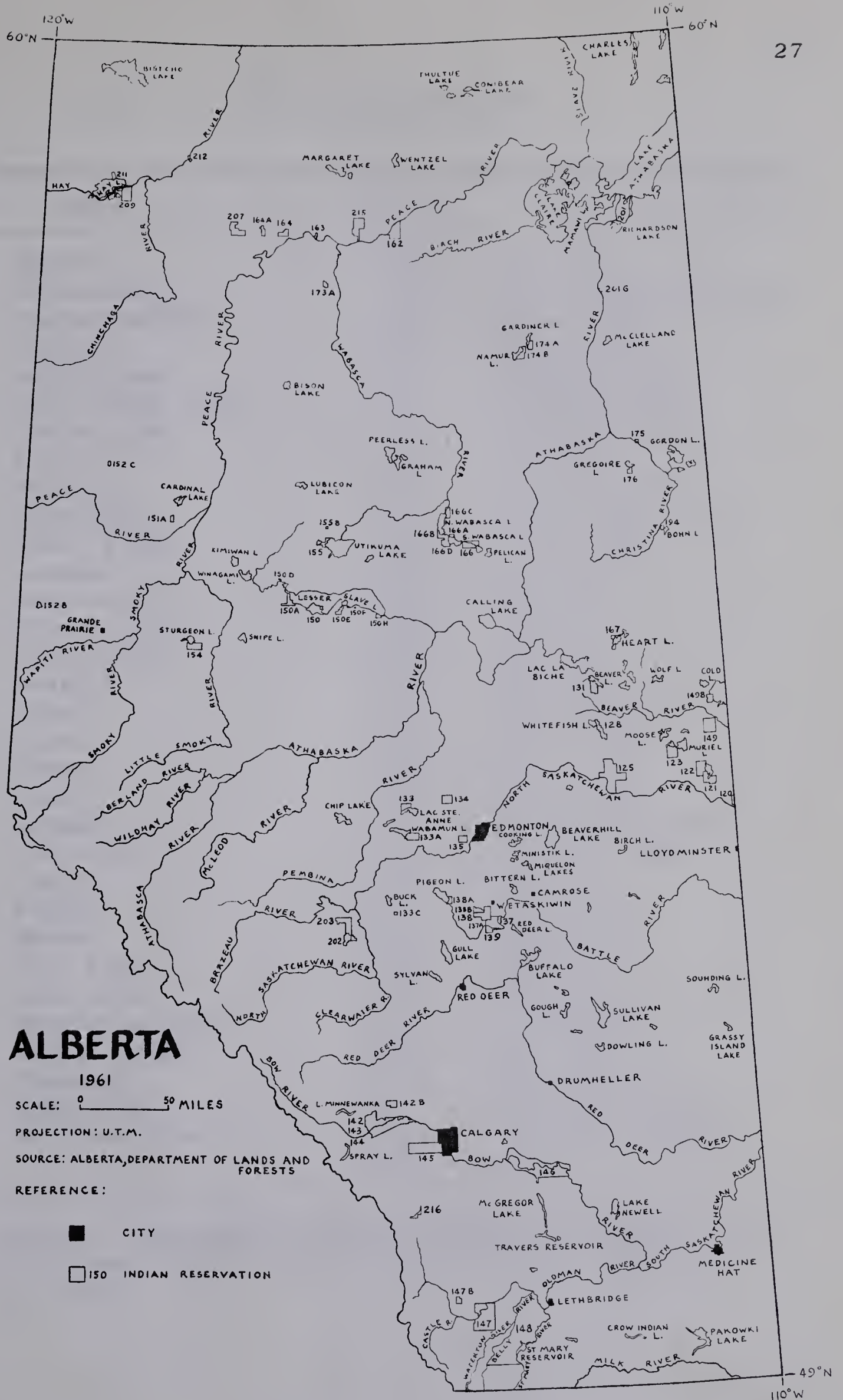


TABLE III - INDIAN RESERVATIONS

Number	Name	Number	Name
120	Makaoos	150H	Sawridge
121	Unipauheos	151A	Peace River Crossing
122	Puskeakewenin	152B	Horse Lakes
123	Kehiwin	152C	Clear Hills
125	Saddle Lake	154	Sturgeon Lake
128	White Fish Lake	155	Utikoomak Lake
131	Beaver Lake	155B	Utikoomak Lake
133	Alexis	162	Fox Lake
133A	Wabamun	163	Beaver Ranch
134	Alexander	164	Boyer River
135	Stony Plain	164A	Childs Lake
137	Samson	166	Wabiskaw
138	Ermineskin	166A	Wabiskaw
138A	Pigeon Lake	166B	Wabiskaw
138B	Louis Bull	166C	Wabiskaw
139	Bobtail	166D	Wabiskaw
142	Stony	167	Heart Lake
142B	Stony	173A	Tall Cree
143	Stony	174A	Namur Lake
144	Stony	174B	Namur Lake
145	Sarcee	175	Clearwater River
146	Blackfoot	176	Gregoire Lake
147	Peigan	194	Janvier
147B	Peigan	201	Chipewyan
148	Blood	201G	Chipewyan
149	Cold Lake	202	Sunchild
149B	Cold Lake	203	O'Chiese
150	Driftpile River	207	Bushe River
150A	Sucker Creek	209	Hay Lake
150D	Pakashan	211	Amber River
150E	Swan River	212	Upper Hay River
150F	Assinneau River	215	Jean d'Or Prairie
		216	Stony

Source: Geographical Guide Province of Alberta, Department of Lands and Forests, Queen's Printer, Edmonton: 1962, pp. 34-36.

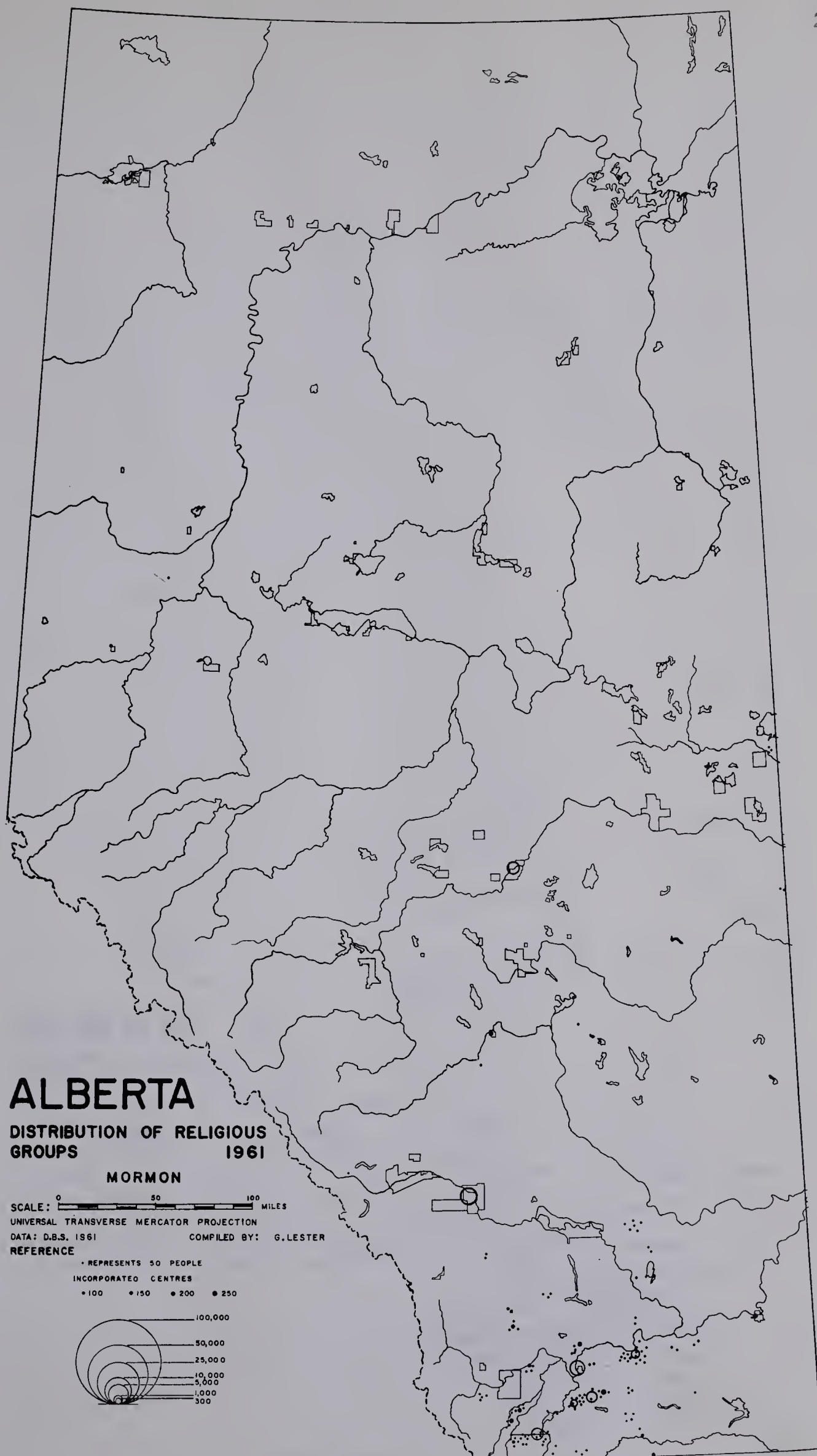


Fig. 13

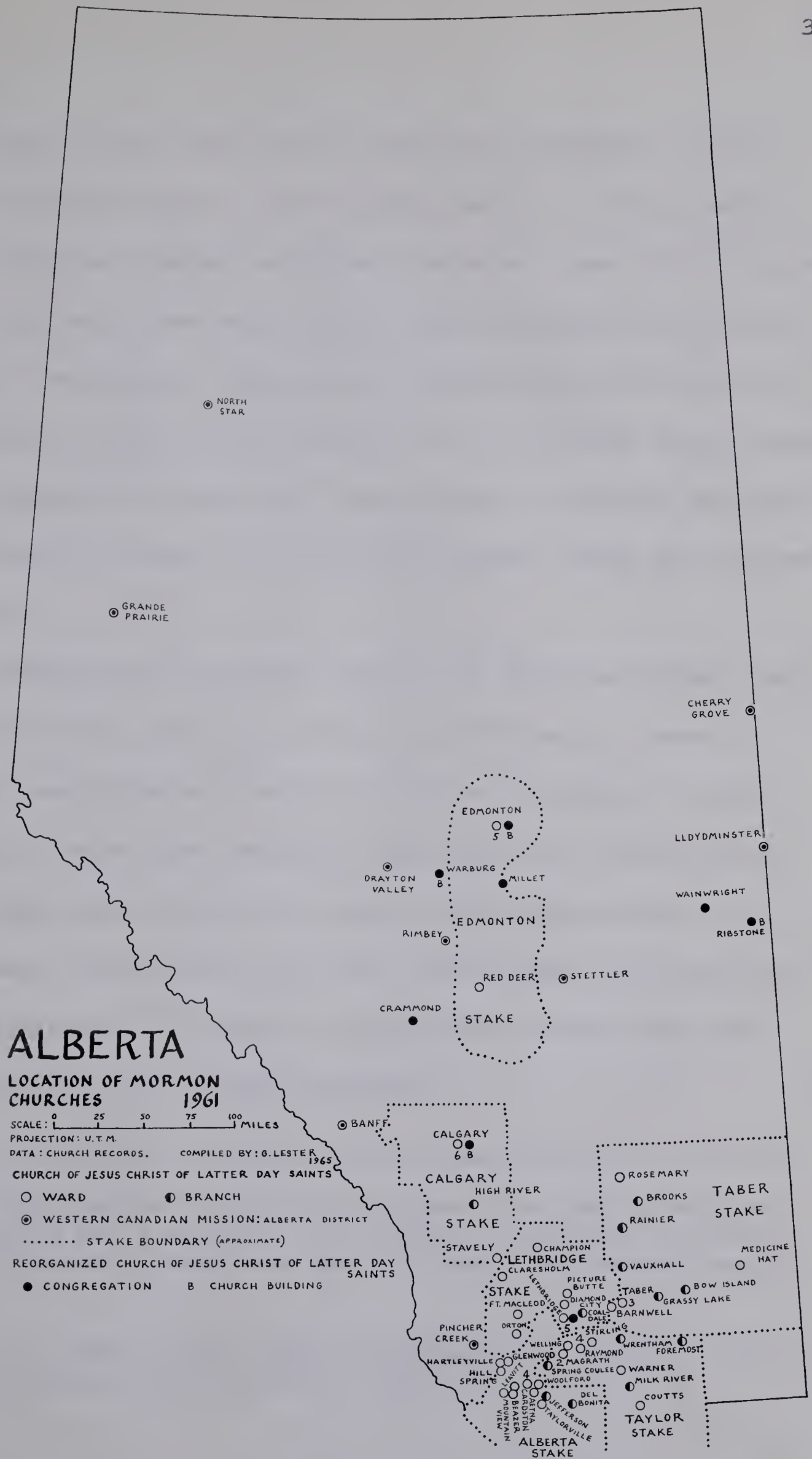


Fig. 14

Mormons

This is the name usually applied to members of The Church of Jesus Christ of Latter Day Saints. But as with other religious groups the Mormons have not been able to preserve their unity and separations have occurred. In Alberta there are two groups, the parent body known as The Church of Jesus Christ of Latter Day Saints, and a splinter group known as The Reorganized Church of Jesus Christ of Latter Day Saints. Of the two the former is by far the largest group and the most important.

The Reorganized Church split off from the parent body (centred in Salt Lake City, Utah) on theological grounds,¹ and first established itself in Alberta in Calgary in 1910. The members were from Ontario. The group has grown slowly and in 1930 had a membership, which included children of eight years old and over, of 593. Since then there has been little expansion.² In 1961 they had only eight congregations and only four church buildings.

¹The Reorganized Church differs from the parent body in rejecting the teachings on polygamy, celestial marriage, Adam -God worship, baptisms for the dead, and secret Temple rites.

²W.E. Mann, Sect, Cult, and Church in Alberta, University of Toronto Press, Toronto: 1955, p. 16.

The Church of Jesus Christ of Latter Day Saints (hereafter referred to as Mormons) arose out of the great religious and intellectual ferment of the first half of the nineteenth century. Great revivals swept the United States giving rise to new social movements of which the Mormon church was one. A striking fact about these revivals was the millennial hope, that is, the return of the Christ to earth. The Mormons were one of the more militant of these groups and having identified themselves with the ancient tribes of Israel (the 'chosen people') they sought to establish the City of Zion in a location reserved for them which would be a suitable place for the returning Savior.

They became a 'peculiar' people and were persecuted because of their religious beliefs and the social behavior which resulted from such beliefs, the most glaring of which was the practice of polygamy. After several attempts at establishing Zion they were forced to move from Nauvoo, Illinois in 1845 and established themselves in the valley of the Great Salt Lake, in the Utah Territory. Here they built farm villages, and brought the surrounding country under cultivation, introducing irrigation, and establishing churches and schools. In the succeeding years they became prosperous and powerful.

Polygamy continued to be an issue and the Federal Government enacted legislation to outlaw the practice the final

being the Edmund Act of 1882. It was the enforcement of this Act that led to the beginning of the Mormon Church in Alberta, and the founding of Cardston.

There were in Utah a number of dissidents to the Congressional legislation against polygamy, one of whom was Charles Ora Card, President of the Church in Cache Valley, Utah. Card had intended to migrate to Mexico, but was dissuaded by the President of the Church, John Taylor, who advised him to go to Canada. Taylor was an Englishman by birth who had lived in Canada and had a high regard for British law. Card decided to explore the possibilities of settlement in Canada and after an exploratory trip in 1886 through southern British Columbia and southern Alberta decided to settle at the juncture of Lee's Creek with the St. Mary's river. He dedicated the land.

In 1887 Card returned to Alberta and unable to purchase the land he had chosen and had dedicated for settlement, rode south-west where he found and purchased a lease that had just expired. The lease was adjacent to the south boundary of the Blood Indian Reserve. The town of Cardston was established on the west side of Lee's Creek and laid out in the manner typical of pioneer Mormon communities.

The Mormons utilized the method of village settlement, and according to L. Nelson,

...the achievement of the Mormons in community building was in large measure due to their adoption of the farm village as the pattern of occupying the land.³

Nelson goes on to provide a definition of the Mormon village.

This form of habitation for farm people in which the homes are separate from the farms and are established in villages or towns. These latter are characterized usually by very wide streets...which intersect each other at right angles, and run to the cardinal points of the compass Barns, chicken coops, pig pens, and stock yards, as well as homes, are built on the village lots. In the original pattern no structures were established on the farms themselves, except possibly a corral and stock yard. Livestock were kept in the barns and yards of the village lot.⁴

The choice of the village pattern was primarily motivated, not as a response to environmental or social factors, but by a "sense of urgent need to prepare a dwelling place for the Savior at his second coming."⁵ To this may be added the sense of group solidarity and the favourable environment of that part of Utah where the Mormons settled.

The Mormon settlers in Alberta ran into difficulties in regard to this settlement pattern because of the land policies of the Dominion Government, which divided the land into alternate blocks between the government and the railways, and

³L. Nelson, The Mormon Village, University of Utah Press, Salt Lake City; 1952, p. xiii.

⁴Ibid., p. 25.

⁵Ibid., p. 28.

which laid emphasis on individual homesteading. However, the Church managed to circumvent the obstacles by purchasing and leasing land from the Northwest Coal and Navigation Company.

Card drew up the plan for the town of Cardston, plotting sixteen blocks to the quarter section. These blocks were, by measurement, thirty-four rods square with a street width of ninety-nine feet intersecting at right angles. Only twelve blocks, in three tiers, of four blocks each, were actually laid out at the first.

The second stimulus to Mormon immigration came as a result of economic factors. The Canadian Government outlawed polygamy in 1890 and in that same year the Church authorities in Salt Lake City issued a manifesto advising their members to obey the Federal laws. Alberta ceased to be a haven for those seeking to escape the law of the United States. Instead, with the construction of irrigation projects, of which the Mormons had great knowledge and experience, there came in an influx of settlers which led to the founding of the towns of Magrath and Stirling.

The corporation responsible for the project which led to the establishment of these centres was the Alberta Irrigation Company. The chief contractors for the project were the

⁶Ibid., p. 224.

President and the High Council of the Church. The sub-contractors and labourers, for the most part, were Mormons whose intention was to settle in Canada. These latter individuals were paid, half in cash and half in land, the irrigable land being in the vicinity of the present sites of Magrath and Stirling.

The Mormons were the first to realize the greater potentialities for the land owned by the Alberta Railway and Coal Company, if this land could be irrigated, and they were the first to take the initiative and see that irrigation works were built.

The Mormons have also been active in promoting the sugar beet industry. It was as a result of the building of a factory for the processing of the sugar beets that led to the founding of the town of Raymond, named after one of the sons of the chief promotor, Jesse Knight, a wealthy and prominent Mormon from Salt Lake City. Much of the land, which was bought by Knight, came to be known as the K2 Ranch and was later bought by the Church.

In 1906 the Cochrane Ranch, lying between the Waterton and Belly Rivers, was purchased by the Church. This was an area of 66,500 acres of land and was purchased at \$6.00 an

acre.⁷ Water rights were obtained and the United Irrigation District was formed. Soon Mormons from Utah and Idaho were being settled and the towns of Glenwood, Hillspring, and Hartleyville were established.

The dot map delineates the 'Mormon country'. The Mormon settlement occurs in clusters centering around Glenwood-Hartleyville; Cardston; Raymond-Stirling-Magrath; Taber; Claresholm; and Rosemary. There are large concentrations in Lethbridge, Calgary and Edmonton with lesser concentrations in Medicine Hat and Fort MacLeod. Although the Mormons are moving out from their core area they are still dominant in those areas in which they settled first.

The Church of Jesus Christ of Latter Day Saints is very highly organized and centralized, with its main ecclesiastical, administrative and cultural centre at Salt Lake City, Utah. For Alberta Mormons the focal point of much of their religious life is the magnificent Temple at Cardston. Certain religious acts of the Mormon faith cannot be performed other than in a Temple and the building of this edifice has eliminated the necessity for Mormons to travel to Salt Lake City for the

⁷ M. Tagg, A History of The Church of Jesus Christ of Latter Day Saints in Canada, 1830-1963, Published Thesis, Brigham Young University, Provo, Utah: 1963, p. 195.

performance of these special rites, e.g., celestial marriage. The building of the Temple has also given a sense of permanence to the settlers and the knowledge that they are not merely on the periphery of Zion.

The Church is made up of three levels of ecclesiastical government, the General Authorities, the Stake, and the Ward. There are also what are known as Missions, when the structure of Stake and Ward are not feasible. The Church is organized into those administrative areas known as Stakes. Each Stake is presided over by a Stake Presidency consisting of a President and two Councillors, and assisting them is a Clerk and an advisory group known as the High Council. There are six Stakes in Alberta: Alberta, Taylor, Lethbridge, Calgary, Taber and Edmonton. The Ward is the local unit which corresponds to the parish or congregation in other groups. The Wards are area units.

Even in the city where wards within the city limits will be numerous in relation to area, the geographic boundaries are definitely indicated. While there may be individuals residing within the geographic boundaries of one ward who "belong" to and attend another, such is the rare exception and is not officially approved.⁸

The Ward is administered by a Bishopric, a Bishop and two Councillors and a Clerk responsible for all records.

⁸L. Nelson, Op. cit., p. 57.

Branches are established within Stake boundaries in areas where the church population is too small to establish a Ward organization. A Branch is under the general administration of the Presidency of the Stake, as are the Wards, and over the Branch preside an appointed President, two Councillors and a Clerk. In 1941 the Western Canada Mission: Alberta District was created. It encompasses that area of the Province not covered by the Stakes. The Mission is made up of isolated centres where Mormons are few in number and not able to organize on a Stake basis. The Mission duplicates the organizational pattern of the other units.

The boundaries of the Alberta and Taylor Stakes extend into the United States, due to the proximity of the Mormons settled near the border and of the convenience of belonging to a Stake.

The lines of religious, economic, cultural and kinship ties run south and terminate at Salt Lake City. Because of these ties there is bound to be a close relationship existing between members on both sides of the international border. As a result the Mormon area in Alberta might well be considered a part of the Mormon Cultural region of the United States. Certainly the presence of these people in Alberta negates the border in an understanding of the cultural geography of North America.

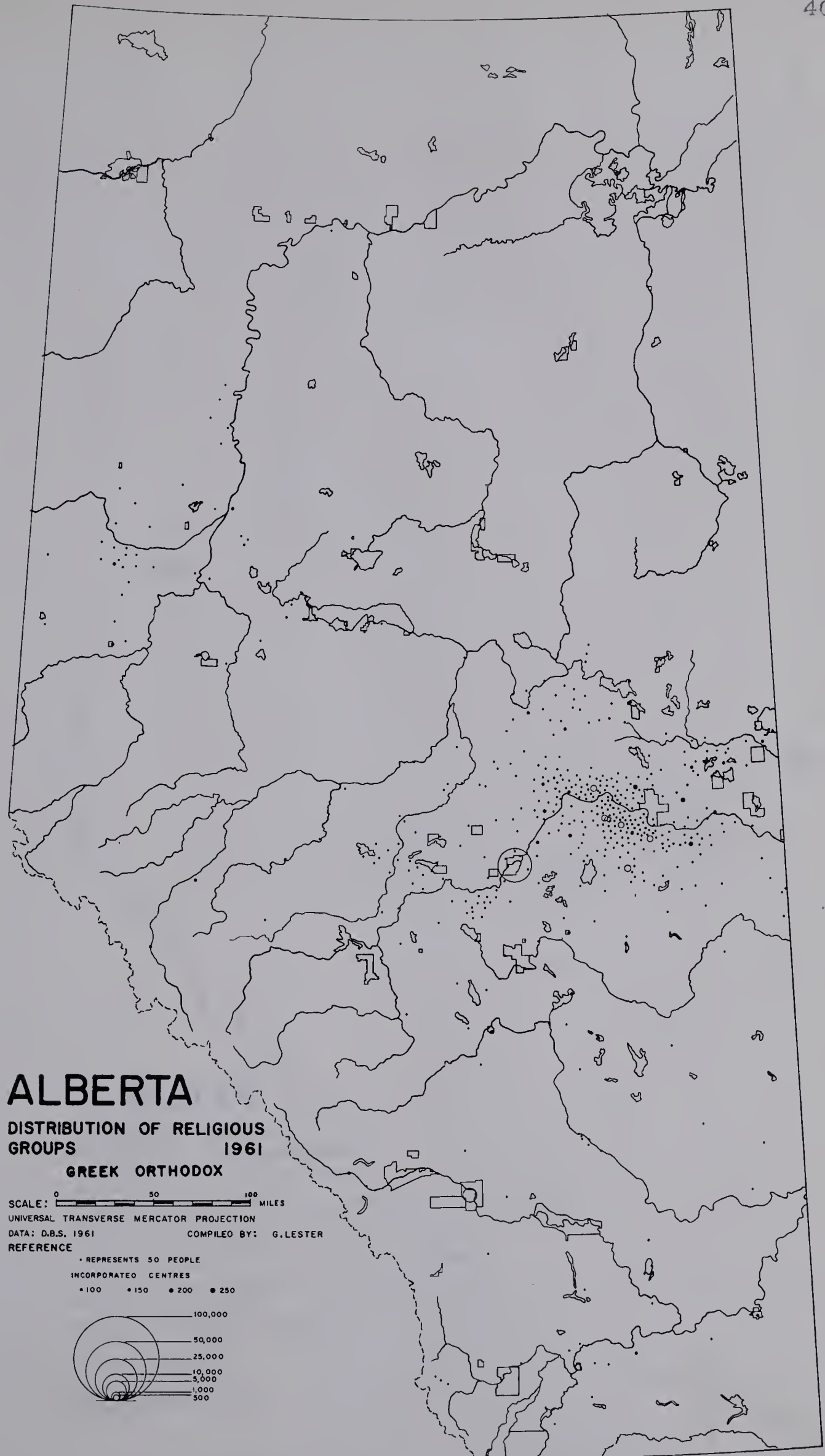


Fig. 15

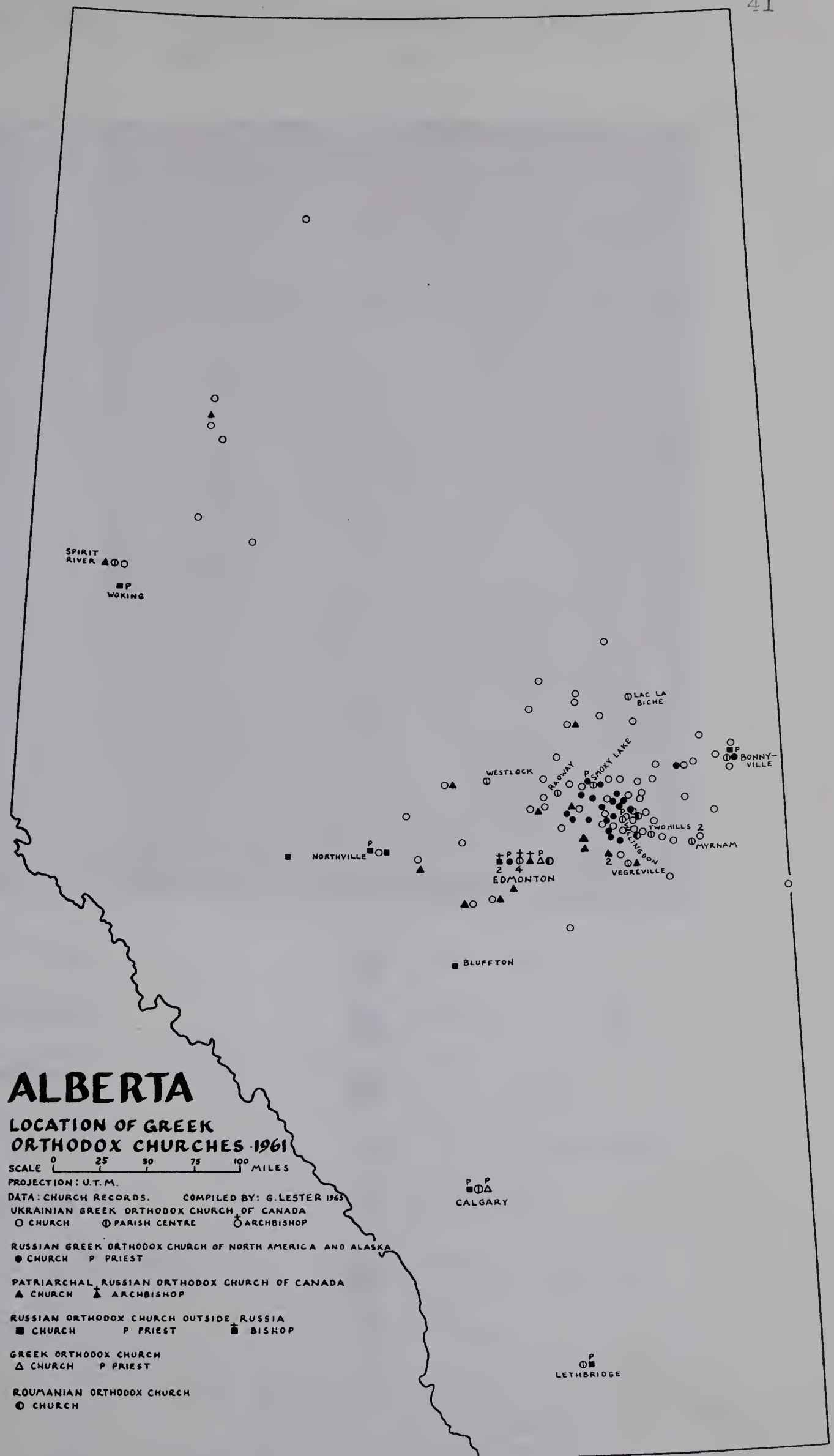
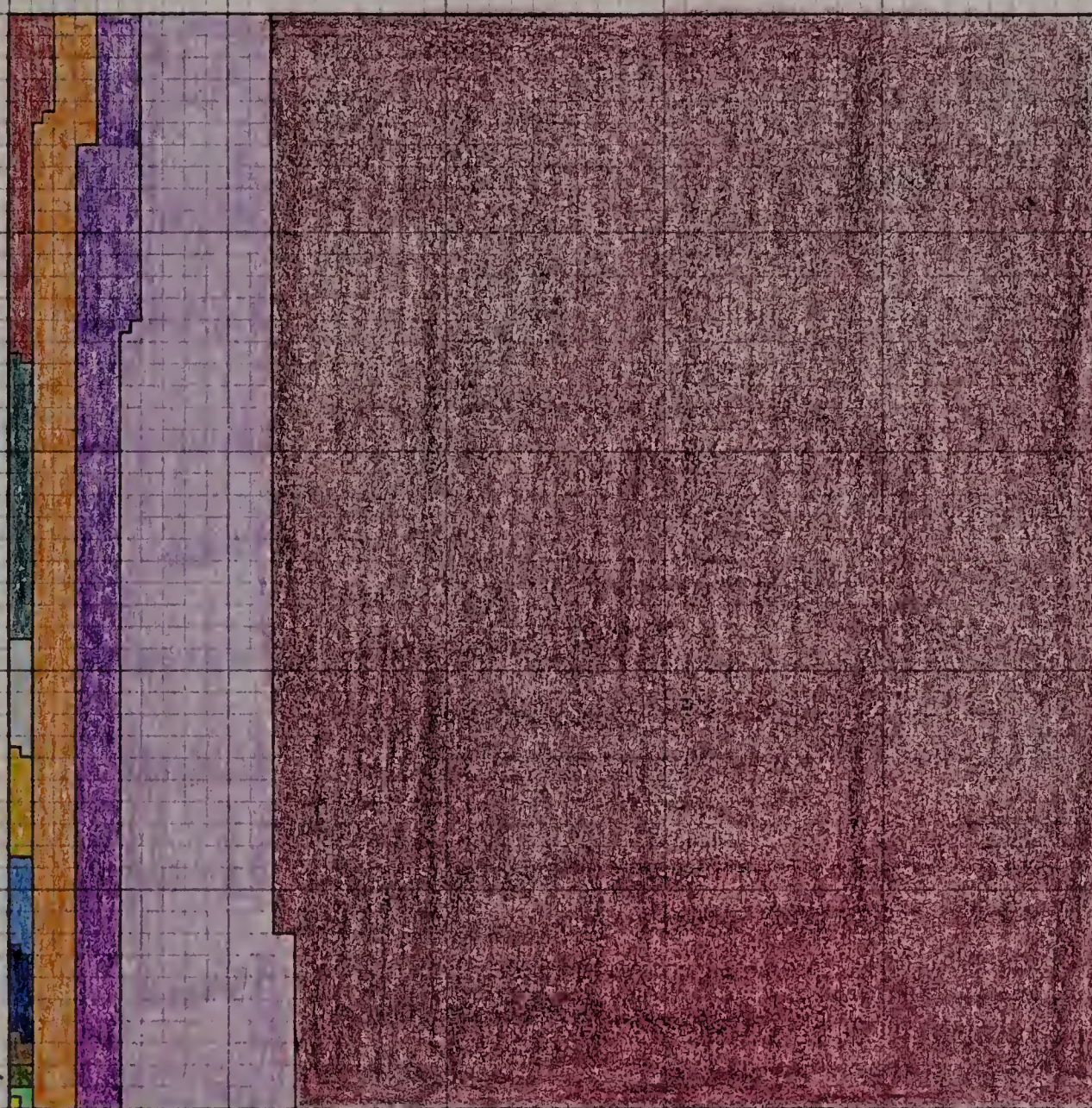


Fig. 16

POPULATION BY RELIGIOUS DENOMINATION AND
ETHNIC GROUP : GREEK ORTHODOX, ALBERTA 1961
SOURCE: D.B.S. 1961



□ · 04 PERCENT



BRITISH ISLES



RUSSIAN



FRENCH



SCANDINAVIAN



GERMAN



UKRAINIAN



ITALIAN



OTHER EUROPEAN



JEWISH



ASIATIC



NETHERLANDS



NATIVE INDIAN



POLISH



OTHER

GREEK ORTHODOX
47,353 : 3.56 PERCENT
OF TOTAL POPULATION
1,331,944

Fig. 17

Greek Orthodox

The Greek Orthodox Church is the name given to all those Orthodox, autocephalous churches that belong to the One, Holy Orthodox Universal Apostolic Eastern Church. There are several different bodies of the Orthodox Church represented in the province, composed mostly of Slavic people of which the most dominant group are the Ukrainians. Therefore an understanding of the settlement of these Slavic people in Alberta is necessary to an understanding of the areal pattern of Orthodox Churches in the province.

Although the first settlement of Ukrainians was established at Star in 1894, it was only following the favourable reports by Professor Oleskew, and the energetic policies of Mr. Clifford Sifton and the Canadian Pacific Railway, that thousands of these people came to Canada, settling mainly in the West and in considerable numbers in Alberta.

Ukraine means 'borderland' in Ukrainian and as a region encompasses parts of Russia, Poland, Rumania and Czecho-Slovakia. Ukrainians (which is a designation for all people coming from the above area, and one used only since 1918) have been known variously as Galicians, Bukovinians, Ruthenians, Austrians and Russians. The first Slavic settlers came mostly from the Ukraine, Galicia and Bukovina.

Historically, through the fortunes of war and politics the people of the Ukraine have been affected variously on the one hand by Greek Orthodoxy from Byzantium and on the other hand by the Roman Catholicism which was the dominant religion of Poland. The Church in the Ukraine which adhered to the Roman Catholic Church came to be known as the Uniate or Ruthenian Church. The Uniate Church acknowledges the Pope as head of the Church but rejects the Latin Rite and adheres to the Greek Rite. Actually at the time of the split between Greek Orthodoxy and the Roman Catholic Church in the Ukraine the Polish nobility which was then in control of the area espoused the cause of Rome while the peasantry stayed with their traditional adherence.

Two reasons have been put forward to explain the general settlement pattern of the Slavic people in the West and in Alberta. In a thesis by T.C. Byrne the explanation is that these people chose to settle in the parkland and wooded areas because they came from Galicia where wood was both scarce and expensive, and coming to an area abundant in trees were convinced that such land must also be fertile.⁹ The second reason is put forward by C.A. Dawson:

⁹T.C. Byrne, The Ukrainian Community in North Central Alberta, Unpublished thesis, University of Alberta, 1937, p. 27.

The tendency to separate in ethnic blocks is natural and universal.... In the case of the Ukrainians the tendency toward segregation was facilitated by Canadian government officials who steered them gently out along the northern fringe of settlement in the Prairie Provinces. Here were some of the least attractive and also the most available settlement areas at the time their mass migration took place.¹⁰

The latter reason appears to be the more plausible.

The Slavs who settled in Alberta were principally from the Austro-Hungarian provinces of Galicia and Bukovina. These settlers were part of a great movement of these people some of whom went to The United States and others to Brazil. Their motive for emigrating was principally economic, since the new lands offered greater opportunities and new hope.

In the years 1897 and 1898 the first groups came to Alberta and settled in blocks. These people took up individual homesteads, but settled in close proximity to each other. They settled in groups according to their past 'old world' provincial alignments. The Bukovinians settled between Krakow and Kaleland and north to the North Saskatchewan River, the towns of Andrew, Willingdon, Shepenge, and Shandro becoming the main centres. They also occupied the area centering on Smoky Lake, including the towns of Vilna, Bellis, and

¹⁰ C.A. Dawson, Pioneering in the Prairie Provinces; The Social Side of the Settlement Process, Toronto: Macmillan, 1940, p. 36.

Spedden. The Galicians occupied the remainder of the block. Often a post-office or village was named after the ancestral home. P. Yuzyk commenting on this settlement states:

There was no plan and no agency to guide their settlement; they were dumped into the West ignorant of the conditions, laws, and methods of farming.... It was the "bloc settlement," for which these people have often been criticized, that made possible the opening of the wilderness and sub-marginal districts, because the feeling of belonging to ones own cultural group made the struggle for survival easier to bear.¹¹

The division between the Greek Catholics and Greek Orthodox lies in the provincial origins of the people. Those who came from Galicia were Greek Catholics while those from Bukovina were Greek Orthodox. The Greek Orthodox from the Ukraine did not have their own priests and the Metropolitan of Bukovina counselled the people to accept the services of the Russian Greek Orthodox Church, since among the Bukovinians there was little antipathy towards the Russians. The Presbyterian Church did try to help these people and eventually an Independent Greek Church came into existence but the movement collapsed for cultural and theological reasons.

In 1918 the Ukrainian Greek Orthodox Church came into being. In Europe in 1917 the Ukrainian Republic was declared

¹¹ P. Yuzyk, The Ukrainian Greek Orthodox Church in Canada, 1918-1951, Published thesis, University of Minesota, Miniapolis: 1958, p. 70.

and enjoyed a brief spell of autonomy. In this period the Greek Orthodox Church in the Ukraine divorced itself from the Russian Orthodox Church, elected its own Metropolitan and aided and abetted the Ukrainian Nationalist movement. This had repercussions in Canada.

In Canada a growing sense of Ukrainian identity and nationalism led to dissatisfaction on the part of the intelligentsia in the Greek Catholic Church. They deplored the use of French-Canadian Roman Catholic priests among the Ukrainians, and the arch-conservatism of their archbishop, N. Budka.

The break came over the issue of whether the P. Mohyla Institute (Bursa), a residential school, in Saskatoon, should remain a sectarian school, or whether it should become non-sectarian. Archbishop Budka adhered to the sectarian position, while the radicals, afraid the episcopal incorporation would not guarantee Ukrainianism being recognized, adhered to a policy of non-sectarianism. In July 1918 the decision to break with the Greek Catholic Church was made and realized, and the Greek Orthodox Brotherhood was established committed to organizing the Ukrainian Greek Orthodox Church. The Church was formally inaugurated at Winnipeg in 1919 in the presence of Metropolitan Germanos Shegedi of the Syrian Greek Orthodox Church.

It attracted the greatest number of adherents from the section of Ukrainians who supported 'independency' and trustee ownership of parish property. At this time, of the two hundred and fifty-six Greek Catholic parishes, there still were one hundred and six which refused to incorporate themselves under the episcopal charter.¹²

The new Church came under the criticism from the Russian Orthodox Church because it recognized the Ukraine as a separate and independent State, while the Russian Orthodox Church maintained that the Ukraine was an integral part of the Russian State.

The dot map shows the main concentration of Greek Orthodox people to be north-east of Edmonton and on both sides of the North Saskatchewan River, with the main axis of the distribution along a line connecting the towns of Two Hills, Willingdon, Andrew, and Smoky Lake. Vegreville is not without representation but is really situated in the area dominated by the Greek Catholic Church. Other minor concentrations are found to the west and south-west of Edmonton, and in the Peace River country centering on Spirit River, where Rumanians, Poles and Ukrainians had settled.

The dot map must be studied in conjunction with that of the Greek Catholic Church, as there is a very close

¹² P. Yuzyk, The History of the Ukrainian Greek Catholic (Uniate) Church in Canada, Unpublished thesis, University of Saskatoon, 1948, p. 135.

connection between the two as has already been shown. The Greek Catholic population for the most part girdles that of the Greek Orthodox and although there is over-lapping the distinction between the areal pattern of the two groups is apparent.

Generally, the south, east, and north-west portions of the block are predominantly Greek Catholics. The centre and north and north-east portions are Russian Orthodox, while the Ukrainian Orthodox is stronger to the north, than south of the River. The Ukrainian Greek Orthodox church found its greatest support among the business and professional classes and therefore the church tends to be strong in the villages and towns. The farmers tended to remain with the Greek Catholic faith.

T.C. Byrne, from whose thesis much of the above information has been gleaned, made a survey of the block and found the following distributions.¹³ In the district of Radway there is a mixture of Ukrainian Orthodox and Greek Catholic, as a result of the split of 1919. In the Smoky Lake area the business community supported the new Church while most of the farming community preferred to stay with the Russian

¹³T.C. Byrne, Op. cit., p. 54.

Orthodox Church, in whose graveyards their kin were buried. Edwand, Bellis, and Vilna are predominantly Russian Orthodox while Shandro is the core centre of this group. Willingdon, Kaleland, Wostok, are all strongly Russian Orthodox, while in Limestone, Skaro, Peno, Rodef and Chipman there is an intermixture of the three main groups. North-west of Vegreville the area is strongly Ukrainian Orthodox and it was here that the church found its strongest support at its inception in 1919.

The Russian Orthodox Church is divided, the strongest group being the Russian Greek Orthodox Church of North America and Alaska, the head of which is His Eminence Irinei, Archbishop of New York and Metropolitan of America and Canada. Then there is the Patriarchal Russian Orthodox Church of Canada, with the Archbishop of Edmonton and all Canada residing in Edmonton, though this group looks to the Orthodox Church in Russia for its authority. Next comes the Russian Orthodox Church outside of Russia, with a Bishop in Edmonton governing the Western Canada jurisdiction, and the Archbishop living in Montreal. This Church represents the pre-revolutionary church in Russia, and does not recognize the Orthodox Church now recognized in the U.S.S.R. Two other small groups are the Greek Orthodox Church, Canada being in the Ninth Diocesan District of the Archdiocese of North and South America.

It serves those immigrants from Greece, and its two churches in Alberta have been built since the Second World War. The Romanian Orthodox Church has served Romanians who came in the great period of immigration and who founded the town of Boian. There are only three churches of this group in the province.

The organization of all the Orthodox Churches is the same with a lower clergy made up of deacons and priests, who are allowed to marry, a higher clergy who are not, but from whom the prelates, bishops, metropolitans, and patriarchs, are chosen. Each diocese is under the jurisdiction of a bishop, and the jurisdiction is then divided into parishes served by a priests.

The most obvious cultural evidence of the Orthodox Churches (and this is true of the Greek Catholics as well) is the architecture of the church buildings. Scattered over the countryside are the 'onion' shaped domes of the churches. The architectural style is Byzantine and the cupolas and bulbous domes "harmonize with the rolling prairies, much more than the Gothic spires...best suited to mountainous regions." The number of domes surmounting Orthodox churches have definite significance. One dome signifies Christ, while three of the same size, the Trinity. A large dome and two small ones

represent God and the Old and New Law; while five domes indicate Christ and the Four Evangelists. Seven domes represent the seven sacraments, whereas thirteen indicate Christ and the Twelve Apostles. Surmounting each dome and cupola is a three-barred cross, with a short cross-bar placed at a short distance down from the top of the upright, and beneath this a longer cross-bar underneath of which is another cross-bar slanted from left to right. The cross represents the Greek rite, with the top bar signifying the title above Christ's head as he hung on the cross, the large bar of the cross itself, and the slanted bar the cross of St. Andrew. Many of the Greek Catholic churches have abandoned this type of cross and now use the simple one of an upright and one cross-bar. The churches themselves are built in the form of a cross.

There can be no doubt that the Orthodox Churches have enabled the Slavic peoples in Canada to maintain their cultural identity. In the case of the Ukrainian Orthodox Church there has been a definite relationship with the nationalistic sentiments of the Ukrainian people, and the Church has aided and abetted the movements which seek to have the Ukraine as an national state in its own right.

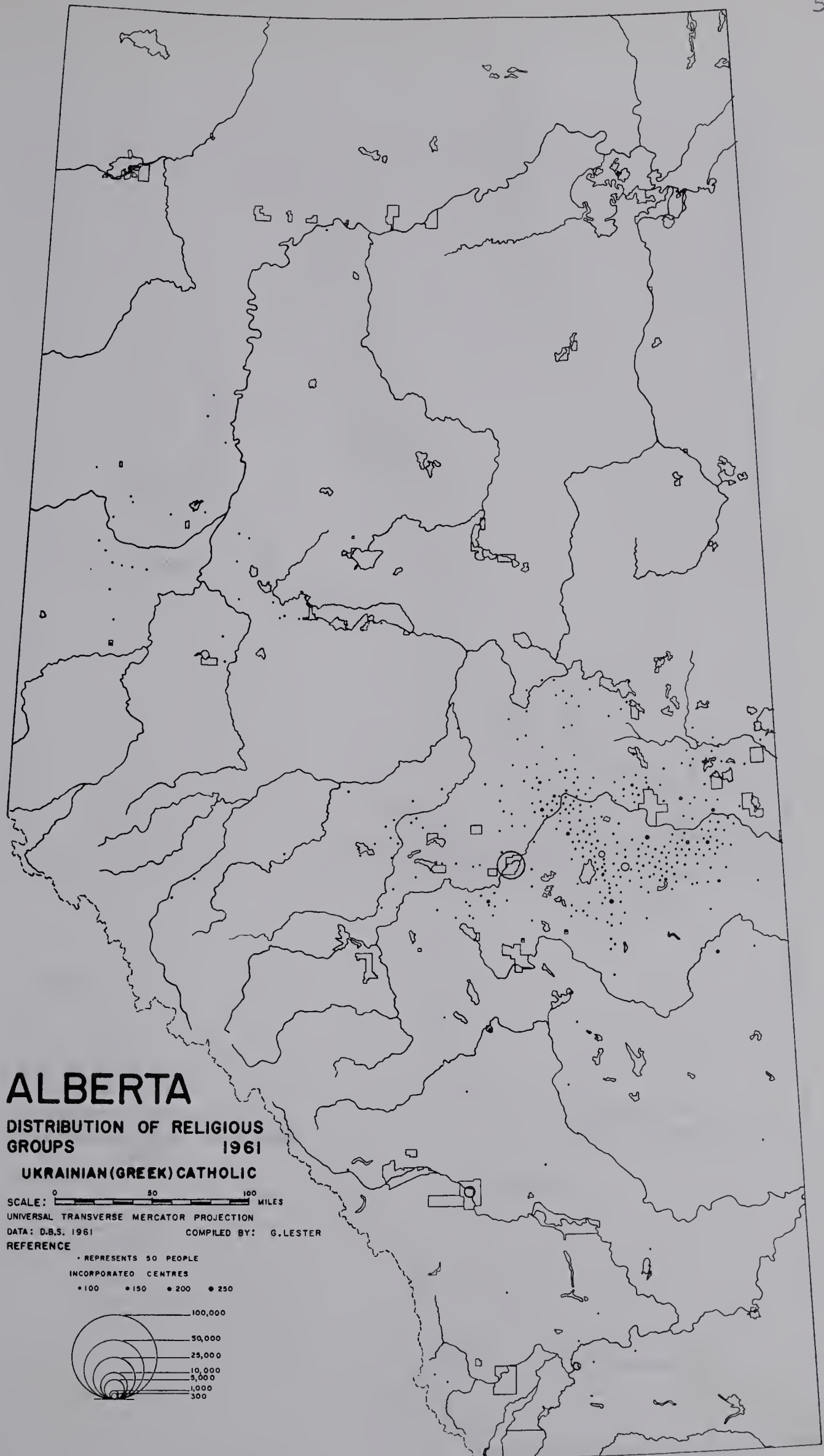


Fig. 18

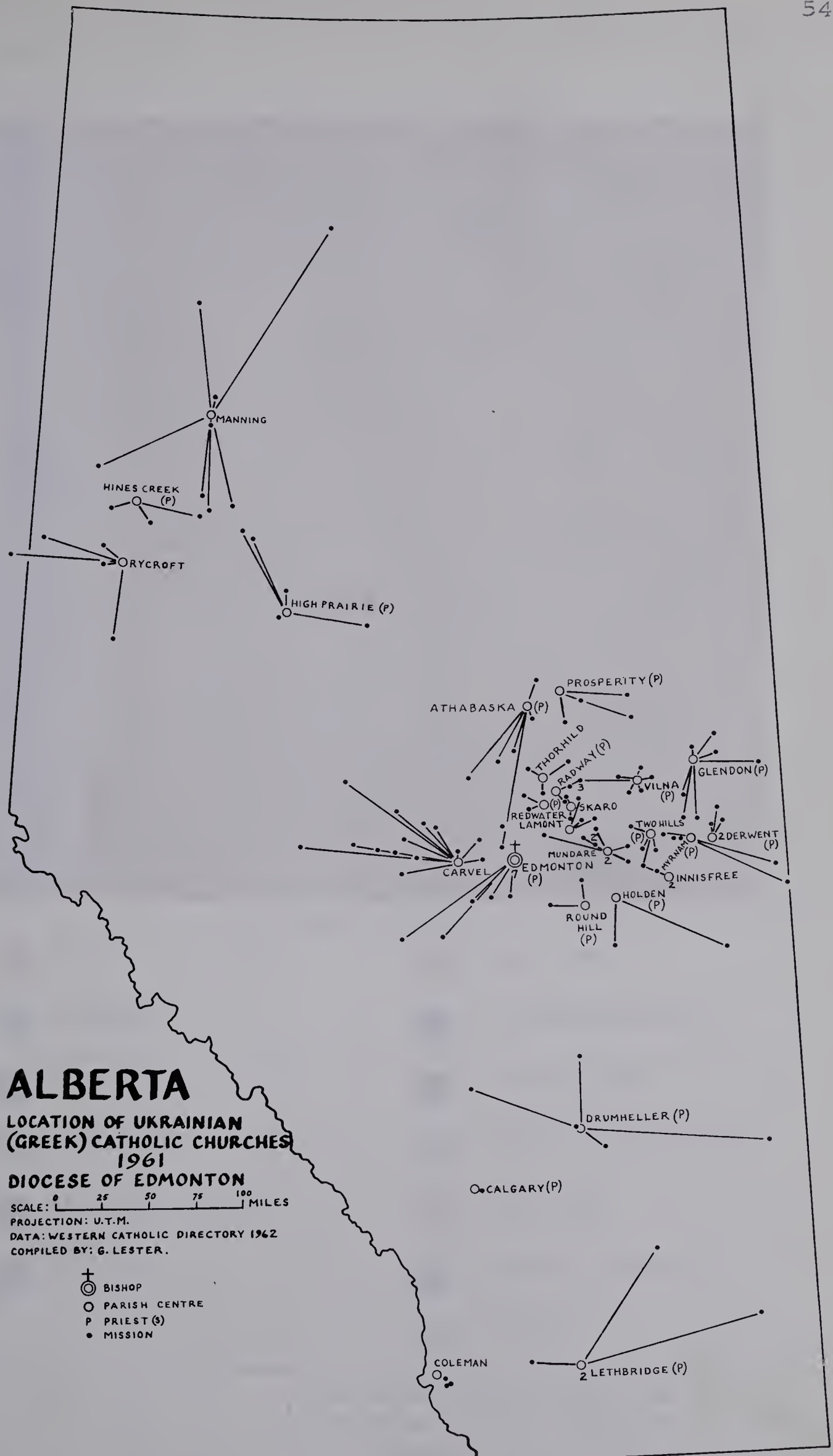
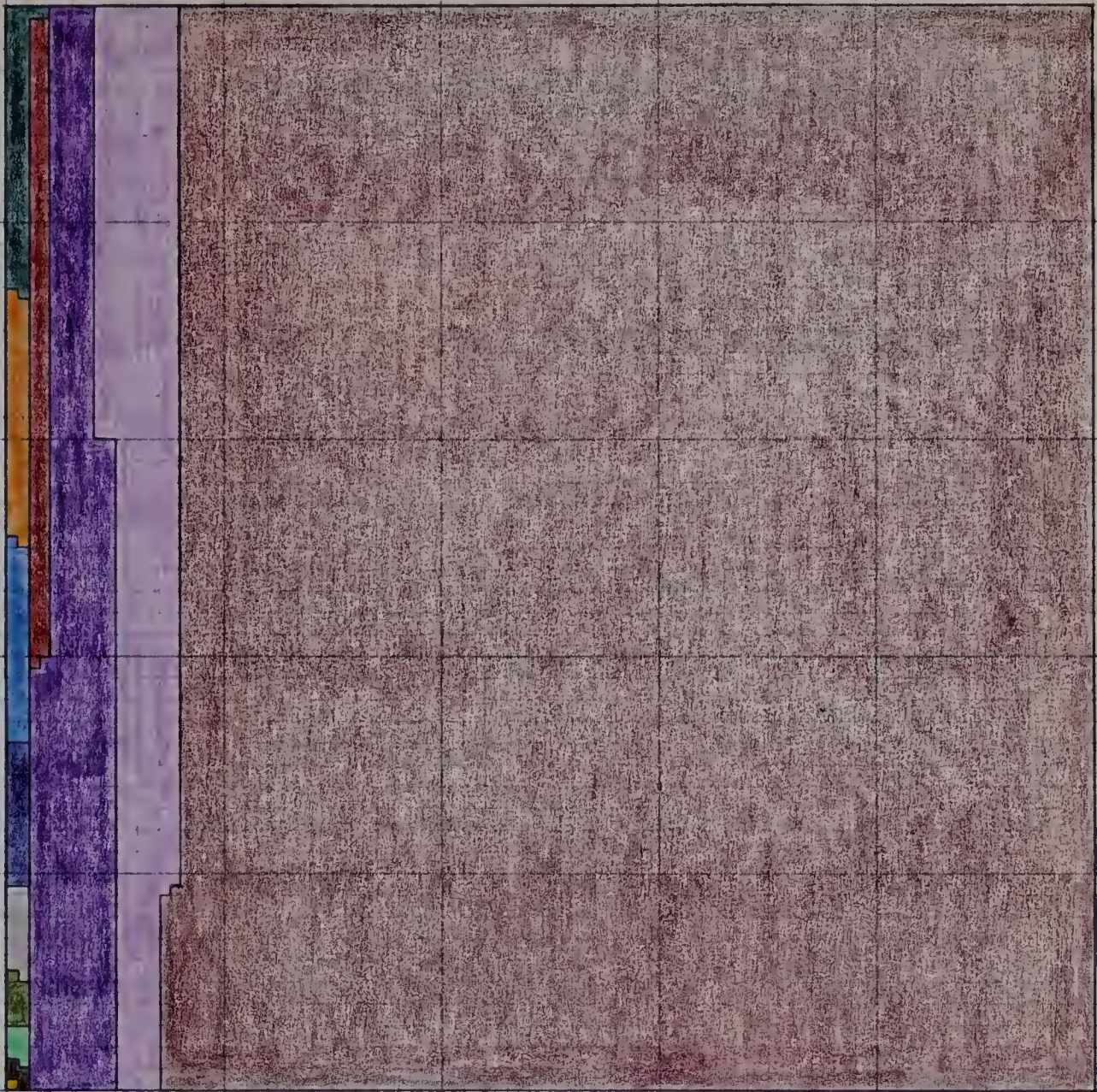


Fig. 19

POPULATION BY RELIGIOUS DENOMINATION AND
ETHNIC GROUP : UKRAINIAN (GREEK) CATHOLIC,
ALBERTA 1961

SOURCE : D.B.S. 1961



□ .04 PERCENT



BRITISH ISLES



RUSSIAN



FRENCH



SCANDINAVIAN



GERMAN



UKRAINIAN



ITALIAN



OTHER EUROPEAN



NETHERLANDS



ASIATIC



POLISH



NATIVE INDIAN



OTHER

UKRAINIAN CATHOLICS
35,260 2.65 PERCENT
OF TOTAL POPULATION
1,331,944

Fig. 20

Ukrainian Greek Catholics

The main concentration of Ukrainian Catholics is to the east and north-east of Edmonton, with the town of Vegreville as the largest centre. Mundare is an important town because a monastery of the Basilian Fathers, who have been an important factor in the Ukrainian Catholic Church in Alberta, is situated there.

The Ukrainian Catholic Church holds a peculiar position within the Roman Catholic Church. As part of the Congregation of the Eastern Rite it has its own, separate hierarchy within the Roman Catholic body. The secular clergy comprising deacons and priests may marry before ordination but thereby forfeit the opportunity of further elevation in the hierarchy. Monks are celibate and organized along the lines of similar Roman orders but fall under the jurisdiction of the bishop of the Greek Catholic diocese in which their monasteries are located. There are also monastic priests who do not live within the confines of a monastery but in the parishes which they serve. The prelates, bishops, archbishops, metropolitans and cardinals are elevated by the Pope, who is the head of the Greek Catholic Church. It is important to realize the distinction between the Latin and Greek Rites of the Roman Catholic Church.

There has been a definite policy of opposition on the part of Ukrainian Greek Catholics in Alberta to attempt by the Latin Rite to bring them under its jurisdiction. The opposition goes back to those historic times which saw the birth of the Uniate Church, under Empress Maria Theresa of Austria,

...the Uniate Church of both Galicia and Sub-Carpathian Rus was immediately given official recognition and a new name was adopted and officially recognized: The Ruthenian Greek Catholic Church which is the present day name except that popularly "Ukrainian" has been substituted for "Ruthenian."¹⁴

Poverty, despair, and political repression coupled with the hope of better things led the Slavs from the Ukraine, to migrate to Canada. These people, at the outset, were without the services of their own priests but attempted to keep their faith alive by worshipping in homes, especially on the great feasts of Christmas and Easter.

The first clergy to make contact with these people were of the Russian Orthodox Church which had been established in Alaska, when the Territory had been part of the Russian Empire, and which had a diocese in the United States.

Alarmed by this incursion by the Orthodox Church, Archbishop Legal of the Roman Catholic Church sought to obtain

¹⁴P. Yuzyk, Op. cit., p. 35.

the services of Greek Catholic priests, and land for a church and cemetery. In 1897 the first Ruthenian Greek Catholic parish was formed. In 1902 the first Greek Catholic ecclesiastics arrived from Lemberg to reside permanently in Alberta. Alberta was chosen since the crisis of loyalty to the Church was most acute in this province. The group consisted of three Basilian monastic priests, one monk and three sisters.

Much of the unrest among the Ruthenians stemmed from the new freedom these people enjoyed from ecclesiastical and political control. The 'frontier' also challenged the individual, and each man had to survive primarily through his own initiative and effort, giving rise to a greater sense of independence. But there were legal decisions which also furthered this attitude.

The decision of the Supreme Court of the North West Territories and the Judicial Committee of the Privy Council in Britain (1907) in favour of trustee ownership of church property served to bolster "independence" among the Greek Catholics in Canada.¹⁵

In 1912 Pope Pius X selected N. Budka, a well known Ukrainian priest in Galicia, as the first bishop for the Ukrainian Greek Catholics in Canada. His first acts were to see that the parishes were incorporated in each province, and to obtain an Episcopal Charter from the Dominion Government.

¹⁵ P. Yuzyk, Op. cit., p. 77.

This charter gave the bishop the right to have a cathedral, residence, printing press, seminary and other properties connected with the general welfare of the church, the property to pass on to the succeeding bishops. But the charter was received with mixed feelings by the Ukrainians who saw it as an attempt to undermine their cultural identity. First the name Ruthenian was retained as the official name of the church which upset the 'nationalist' sentiments of the Ukrainians. Second, the succession of bishops was to be on the basis of the same faith and rite without specification as to the nationality of the bishop. To the Ukrainians this appeared as an attempt to 'latinize' them, something which was to be resisted. These and other factors already mentioned in the discussion of the Ukrainian Greek Orthodox Church led to a split among the Greek Catholics.

Lutherans

This church has a location quotient of 2.55 and comes fourth on the list. This body of Christians however is divided into several groups. The Lutheran Church in North America early reflected the languages and customs of the different national groups which made it up. Synods and congregations were organized along national lines and this is reflected in the Alberta situation. However, as cultural assimilation

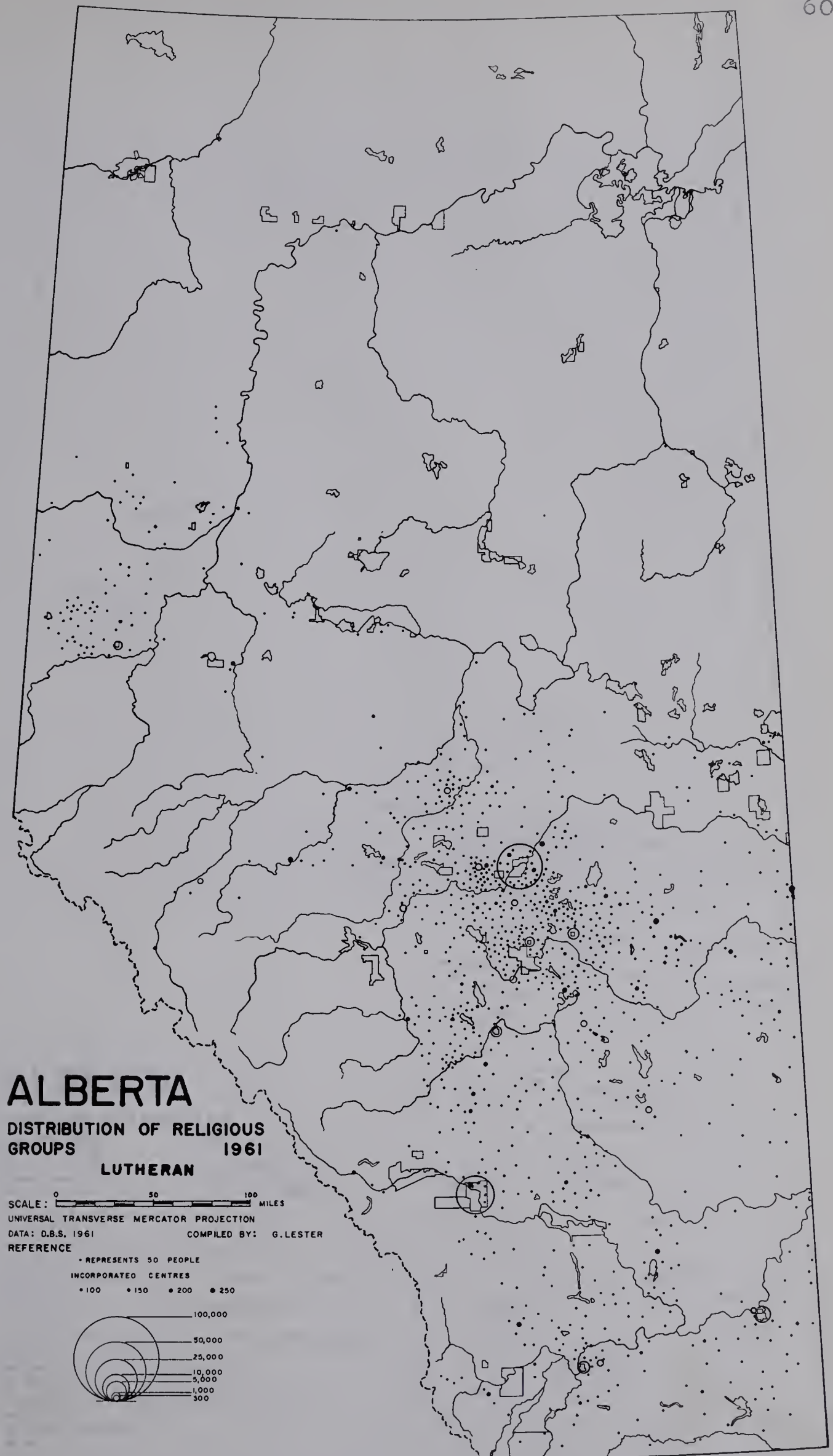


Fig. 21

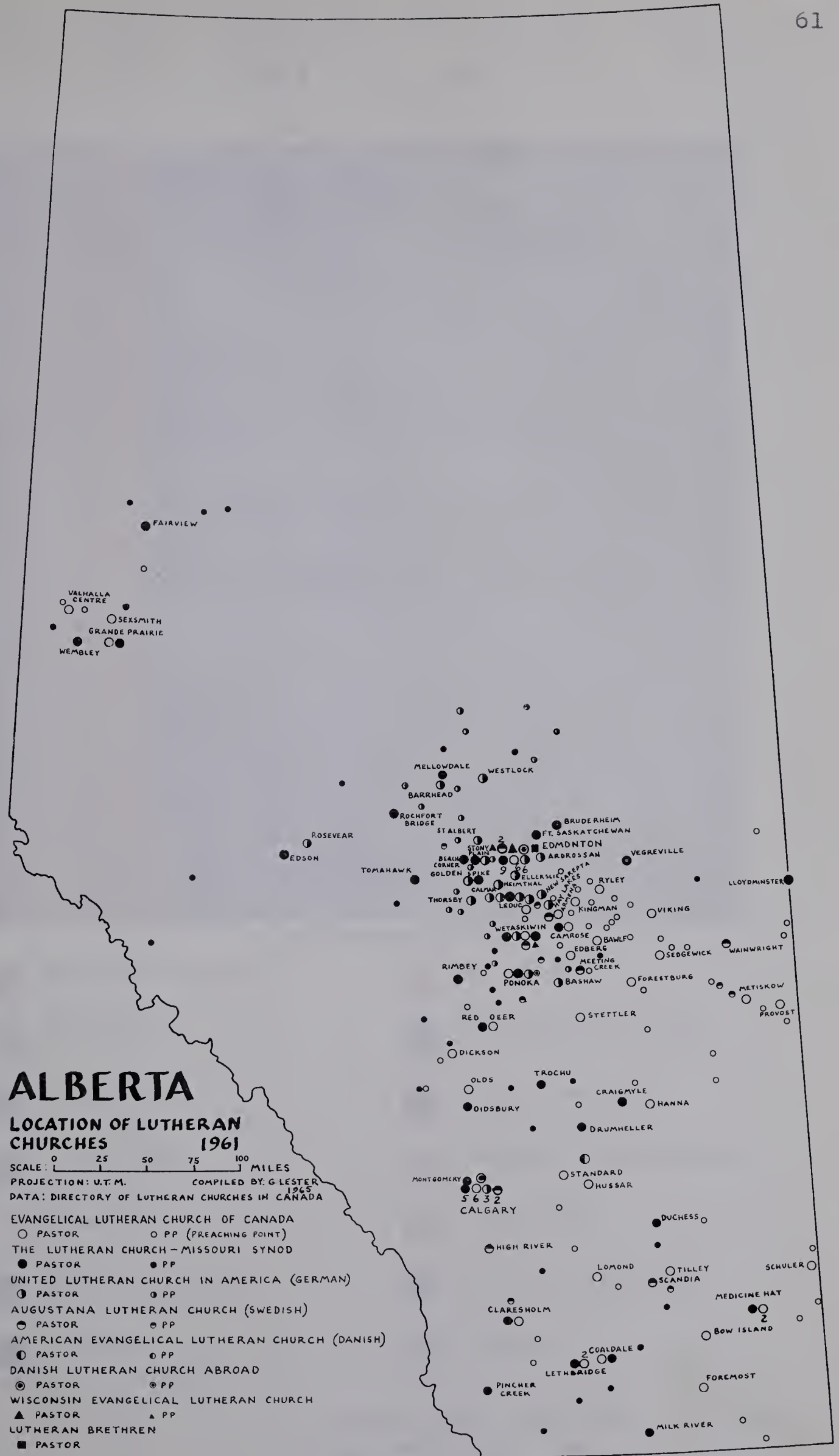
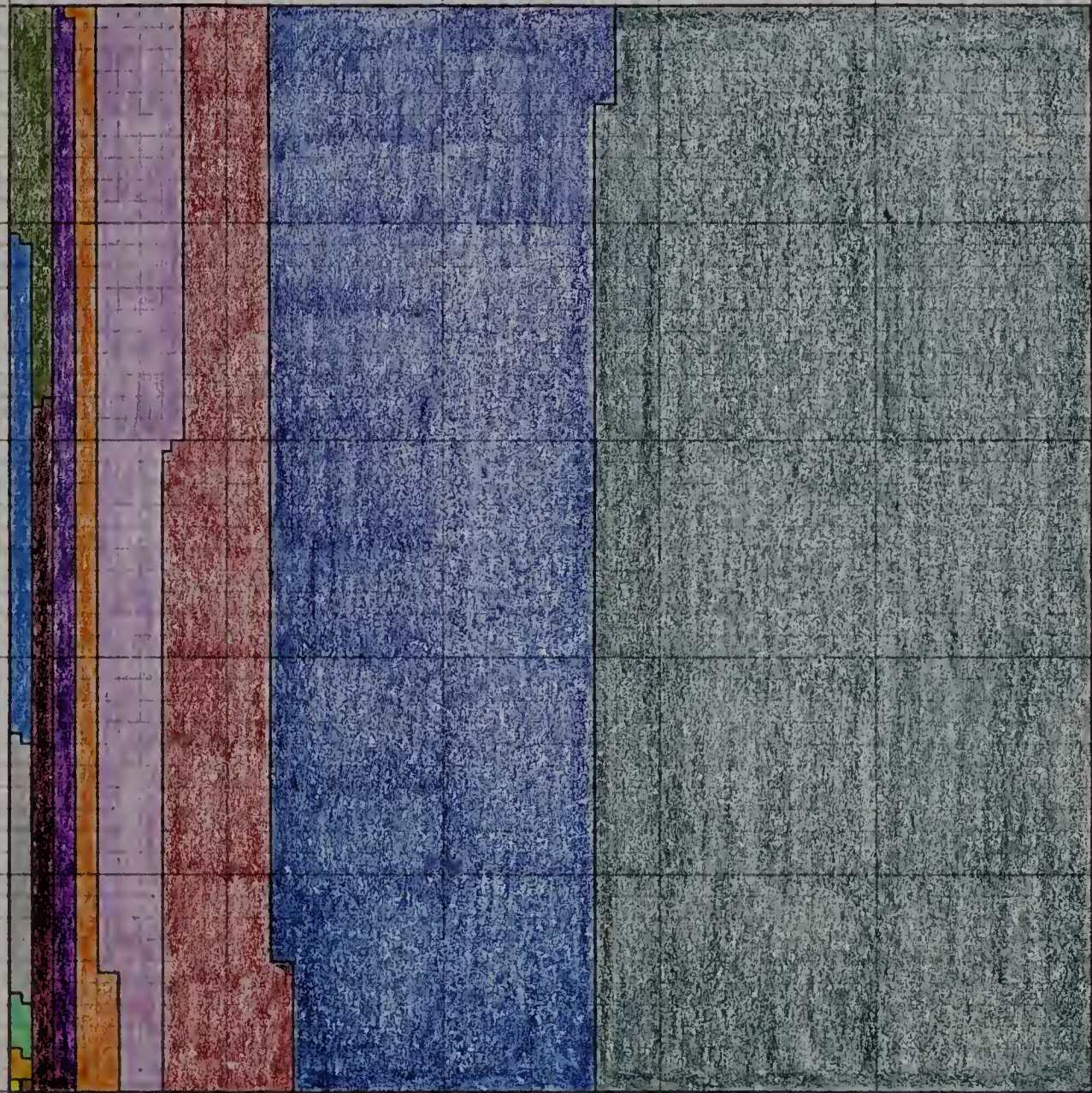


Fig. 22

POPULATION BY RELIGIOUS DENOMINATION AND
ETHNIC GROUP: LUTHERAN, ALBERTA 1961
SOURCE: D.B.S. 1961



LUTHERANS 122,520
9.20 PERCENT OF
TOTAL POPULATION
1,331,944

Fig. 23

has taken place, there has been a weakening of the national or ethnic boundaries and this can be seen in the merger of the United Lutheran Church in America, the Augustana Lutheran Church, and the American Evangelical Lutheran Church into the Western Canada Synod of the Lutheran Church in America in 1962. And in 1960 The Evangelical Lutheran Church of Canada, (Canada District of The American Lutheran Church) came into being as a result of a merger, between the Canada District of the American Lutheran Church, the Canada District of the Evangelical Lutheran Church, and the West Canada District of the United Evangelical Lutheran Church. This body contains many whose national origin is Norwegian. The church location map reflects the situation as it existed in 1961.

Compiled historical data on the history of these groups in Alberta is limited and it has been necessary to rely on information on the ethnic settlement in Western Canada, and brief communications with Church headquarters.

Most of the early Lutheran settlers to Alberta came from the United States and had, therefore, passed through a period of assimilation. Population pressures in the older districts and the absence of cheap lands in the Western States led the people to turn to Canada as a means of solving the problem. In a letter to the writer it is stated:

I recall, however, that prior to the turn of the century, Norwegian settlers arrived in the North-Western States, were dissatisfied with conditions there, and emigrated to Canada within several years. The major segment of this group settled in Alberta...in and around Camrose primarily. The Danes had a somewhat similar history although they settled in the more southerly parts of the province. Progressive waves of Germans entered Western Canada throughout almost all the years of this century, and in the earlier years large numbers of German Lutherans from Russia settled in the prairie west including promising areas of Alberta. These were good farmers and carefully selected choice areas of the province for this purpose.¹⁶

And in another communication the writer was told, "Various groups of German speaking people settled in the Stettler area, Medicine Hat, Lethbridge and other parts of the province."¹⁷

Some idea of the sequence of the occupation is evident in J. Herzer's book "Homesteading for God."¹⁸ In 1890 a group of German Austrians settled at Dunmore, near Medicine Hat. Though provided with cattle and implements by the Canadian Pacific Railway, for which payment was made at a later date they were not able to cope with the dry area in which they settled. Appealing to the C.P.R. they were resettled, the Lutherans going to the area around Stony Plain, naming

¹⁶Pers. comm. E.J. Treusch, Winnipeg.

¹⁷Pers. comm. K. Holfeld, Saskatoon.

¹⁸J.E. Herzer, Homesteading for God, Commercial Printers, Edmonton: 1946, 70 pp.

the new location Hoffnungsau. In the years 1892 and 1893 large numbers of immigrants increased the size of the settlement. A split among the settlers led to an introduction of the Lutheran Church, Missouri Synod.

Some idea of the growth can be obtained from the Statistical Yearbooks of the Lutheran Church-Missouri Synod, and the Lutheran Church in America: Western Canada Synod. These volumes give the year of formation of the congregations, and it is instructive to tabulate these dates up to 1914 when the great tide of immigration closed.

TABLE IV - YEAR OF FORMATION

<u>Missouri Synod</u>		<u>L.C.A.</u>	
Year	Place	Year	Place
1844	Stony Plain	1897	Bashaw
1897	Bruderheim	1898	Rolly View,
1901	Pincher Creek		Wetaskiwin,
1902	Bismark	1901	Clive
1904	Edmonton, Wetaskiwin	1902	Camrose, Leduc,
1906	Claresholm		Heimthal
1907	Ft. Saskatchewan	1906	Meeting Creek
1909	Craigmyle	1908	Hay Lakes
1910	Brightview	1910	Czar
1911	Beach Corner, Medicine	1911	New Sarepta
	Hat, Mellowdale,		
	Ferintosh		
1912	Calgary, Milk River,		
	Trochu		

There is a strong sense of independence among the Lutherans at the congregational level, though this is modified by the delegation of authority to synods and the conventions of the larger bodies. There is a mingling of congregational and presbyteral elements but the exercise of authority by the synodical and other presidents suggests the episcopal form of government. The Lutheran Church-Missouri Synod is divided into districts of which Alberta-British Columbia make up one. Each district is divided into parishes. In the case of the Lutheran Church in America, Western Canada has the status of a synod and Alberta is divided into three districts-Central, North and South. Each district is again divided into parishes. In the American Lutheran Church Canada, there is one district which is divided into several conferences, of which there are two in Alberta, Edmonton-Camrose and South Alberta. However there are some parishes in Alberta that belong to the Prince George, B.C. Conference.

The dot map shows that the main concentration of Lutherans to be to the west, south and south-east of Edmonton. Another small concentration centres on Barrhead. In the Peace River area Norwegians settled at Valhalla, the settlers coming from Camrose, and Minnesota in the United States, and Lutherans are predominant in this area. Otherwise Lutheran settlement follows the general pattern of population in the

province.

The Location map shows the disposition of the churches belonging to the various Lutheran groups, the Evangelical Lutheran and the Missouri Synod being the most ubiquitous, although the former show a marked concentration south-east of Edmonton. Churches which now compose the Lutheran Church in America are concentrated around Edmonton.

The fact that these churches have their headquarters in The United States is one more indication of the close ties that exist between that nation and Canada. As with most of the Churches there is a strong pull south either in terms of administration or education, since the most highly regarded seminaries are in the States.

The United Church of Canada

This denomination is the largest, numerically, in Alberta, and the most ubiquitous. Apart from being relatively unrepresented in the Ukrainian block and south of Peace River town and the south shore of Lesser Slave Lake, the church is to be found consequent to the pattern of population in the province.

The United Church of Canada is a union of two denominations and part of a third. In 1925 by act of Parliament the Methodist Church, the Congregational Churches and part of the

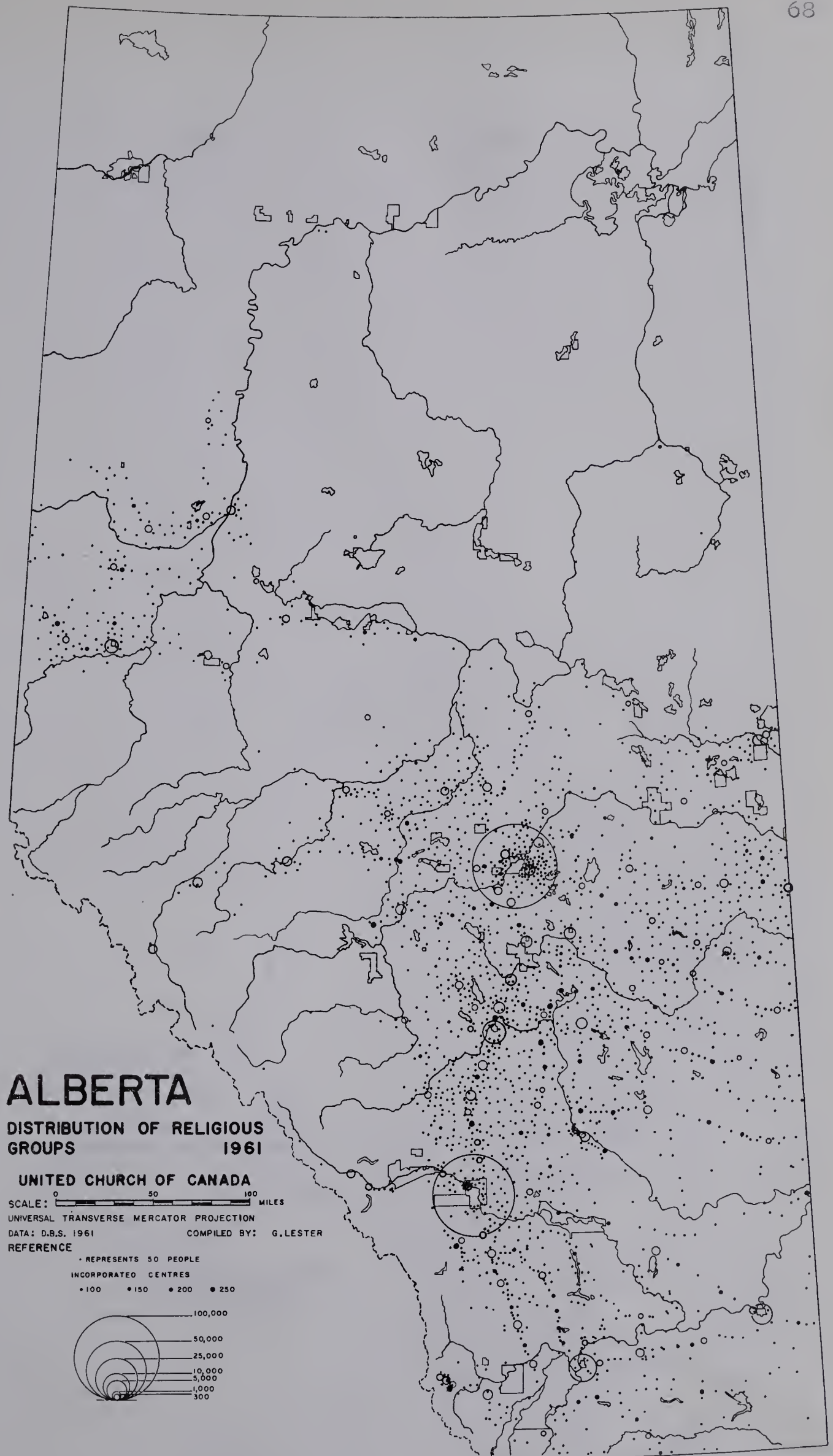


Fig. 24

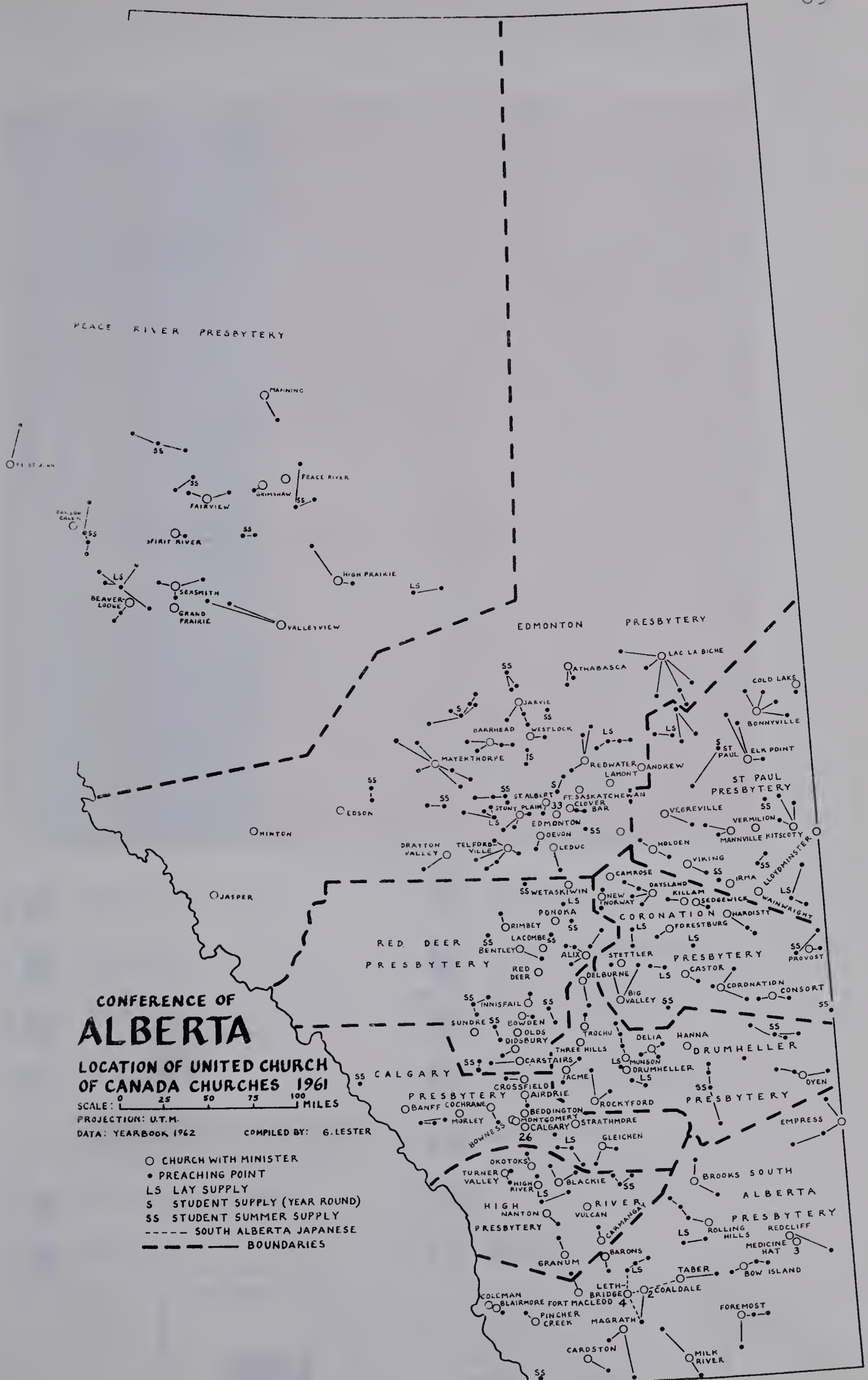
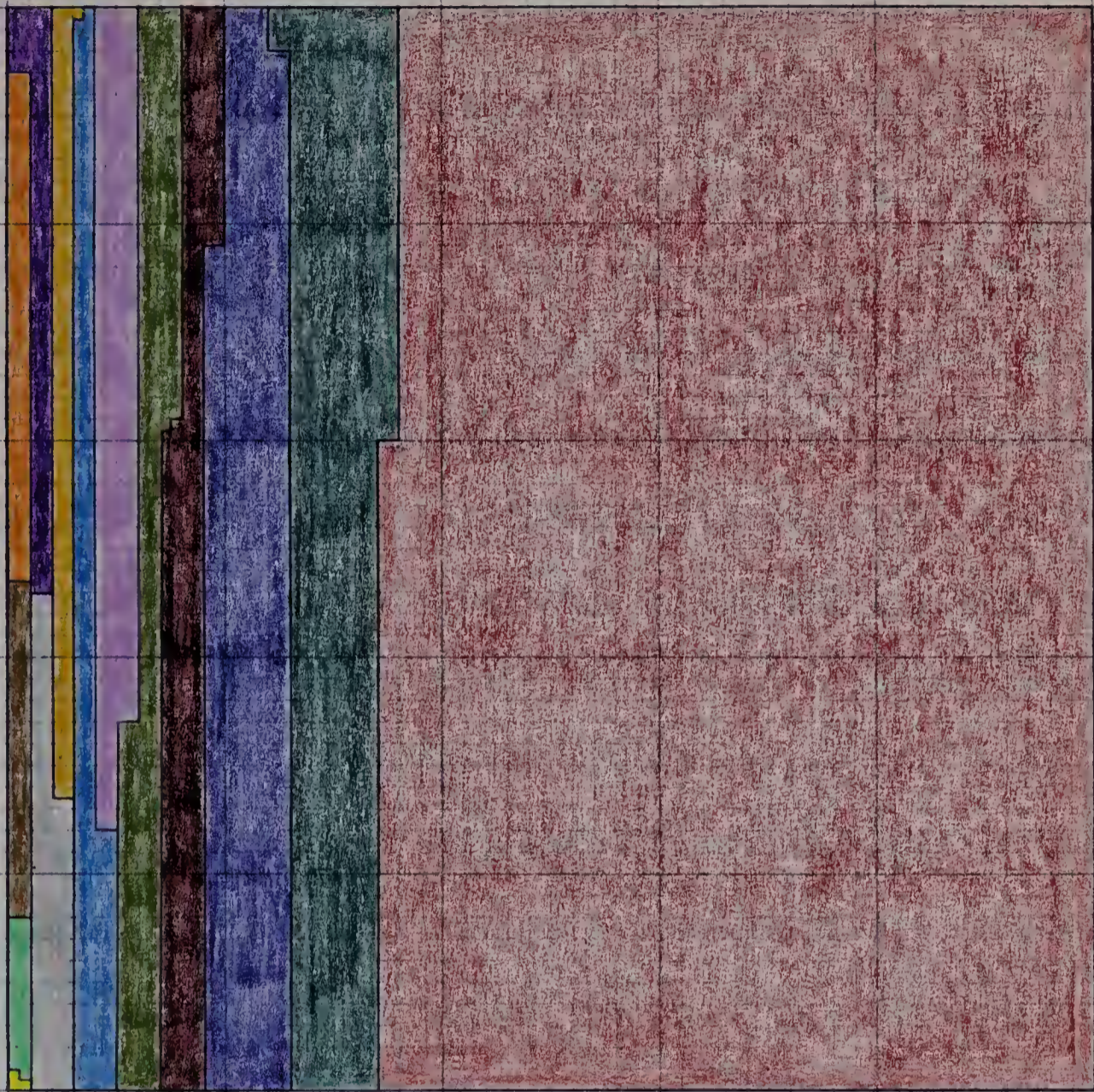


Fig. 25

POPULATION BY RELIGIOUS DENOMINATION AND
ETHNIC GROUP: UNITED CHURCH OF CANADA,
ALBERTA 1961

SOURCE: D.B.S. 1961



□ • 04 PERCENT

BRITISH ISLES

FRENCH

GERMAN

ITALIAN

JEWISH

NETHERLANDS

POLISH

RUSSIAN

SCANDINAVIAN

UKRAINIAN

OTHER EUROPEAN

ASIATIC

NATIVE INDIAN

OTHER

UNITED 418,927
31.45 PERCENT OF
TOTAL POPULATION
1,331,944

Fig. 26

Presbyterian Church joined together to form a new denomination.

The Methodist Church was in Alberta when the area, now constituted a province, was still a property of The Hudson's Bay Company. The early work of the Church was amongst the Indians, and those living in the Company's posts. The McDougall's, father and son, Methodist missionaries share the honours with Father Lacombe of the Roman Catholic church for indefatigable work on behalf of the Indians. In fact it was Rev. George McDougall who decided to establish a mission headquarters at Edmonton and built his church building outside of the fort and in a sense "founded" the city. Later his son John established a very successful mission at Morley among the Stony Indians, and it was his responsibility to explain to the Blackfeet the coming of the Northwest Mounted Police.

Since the Methodist Church was in the area when the tides of immigrants began to flow westwards and into Alberta it was able to grow with the population, ministering to those who were Methodists or required the services of its clergy.

As J. Blue recounts:

The year 1906 brings us to the present day conditions. Churches began to spring up in every town. Towns grew as railways were extended. The Methodist Church... pursued a vigorous and comprehensive policy of establishing its ministry in every town and settlement.... The territory comprising what is now Alberta, was divided into three districts, Calgary, Red Deer and

Edmonton - with twenty-five stations in each district.¹⁹

The Congregational Churches were never very strong and were concentrated in the larger centres of the province. The Presbyterian Church is discussed later on. Both the Methodist and Congregational churches were comprised of English Speaking peoples.

At the time of Union the United Church adopted to a large degree the presbyterian form of church government. There are three courts, General Council covering Canada and meeting every two years; Conference which meets yearly and is made up of representatives from the presbyteries, and Presbytery, meeting several times a year and made up of a number of pastoral charges. These courts have an equal representation between ordained clergy and laymen.

Alberta is a Conference of the United Church and was divided into nine presbyteries in 1961. The Peace River Presbytery, and hence the Conference extended into the British Columbia portion of the Peace River country. There are a few points in the Northwest Territories and the Yukon that come under the responsibility of Alberta Conference.

The United Church is a truly Canadian church with its headquarters in Toronto though it has and does send missionaries to other countries.

¹⁹J. Blue, Alberta Past and Present, Vol. 1, Pioneer Publishing Co., Chicago: 1924, p. 233.

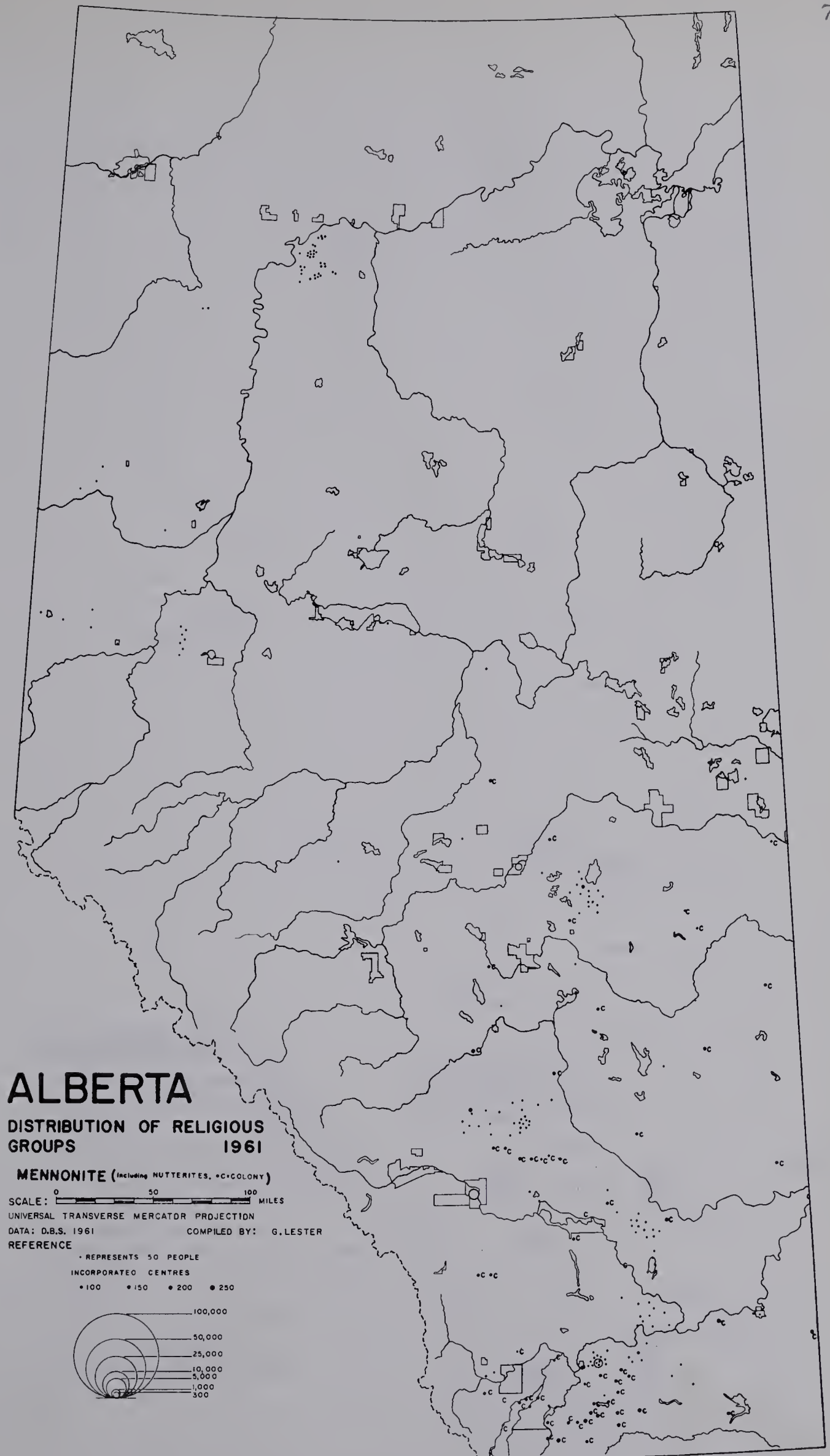


Fig. 27

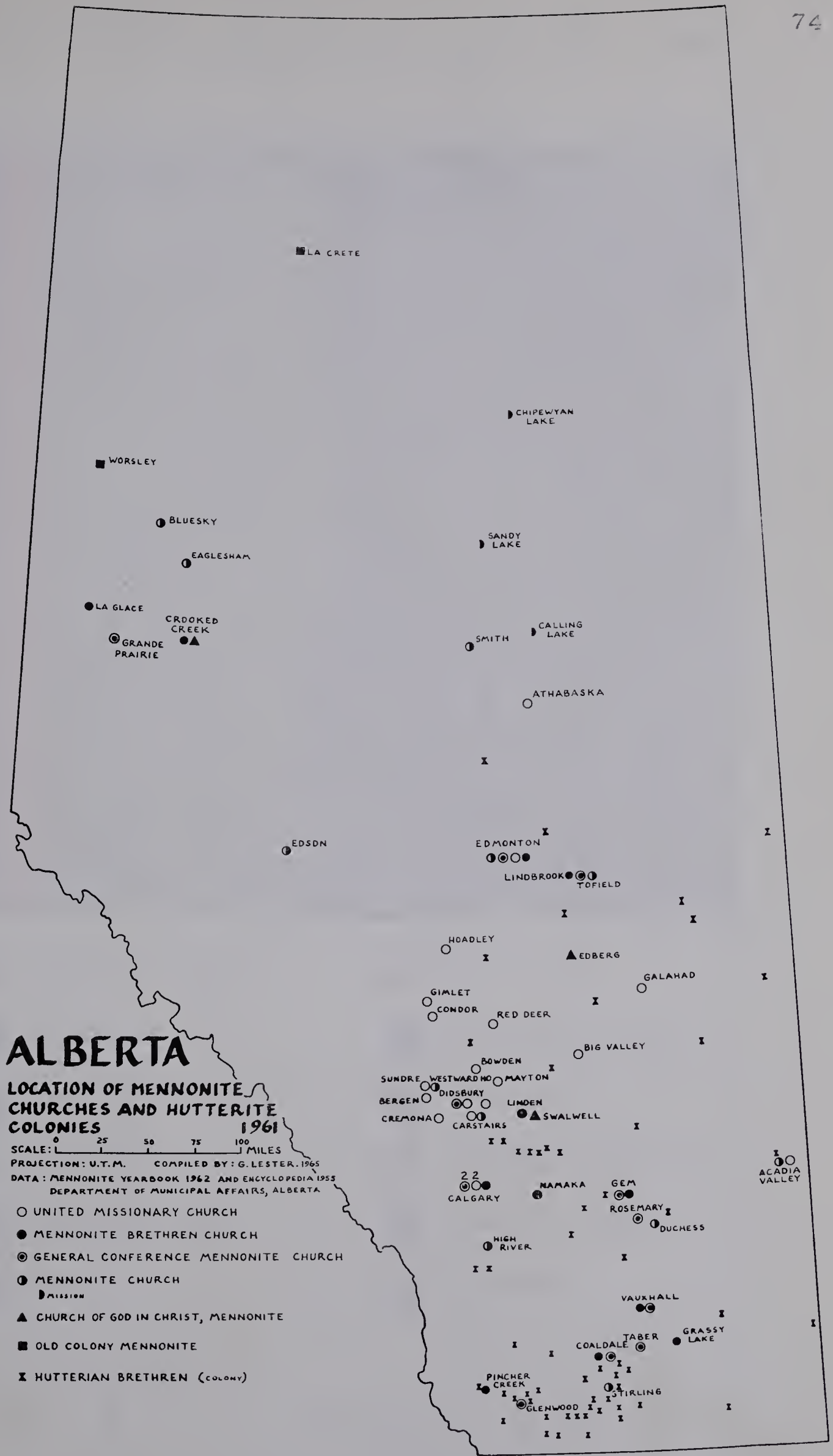
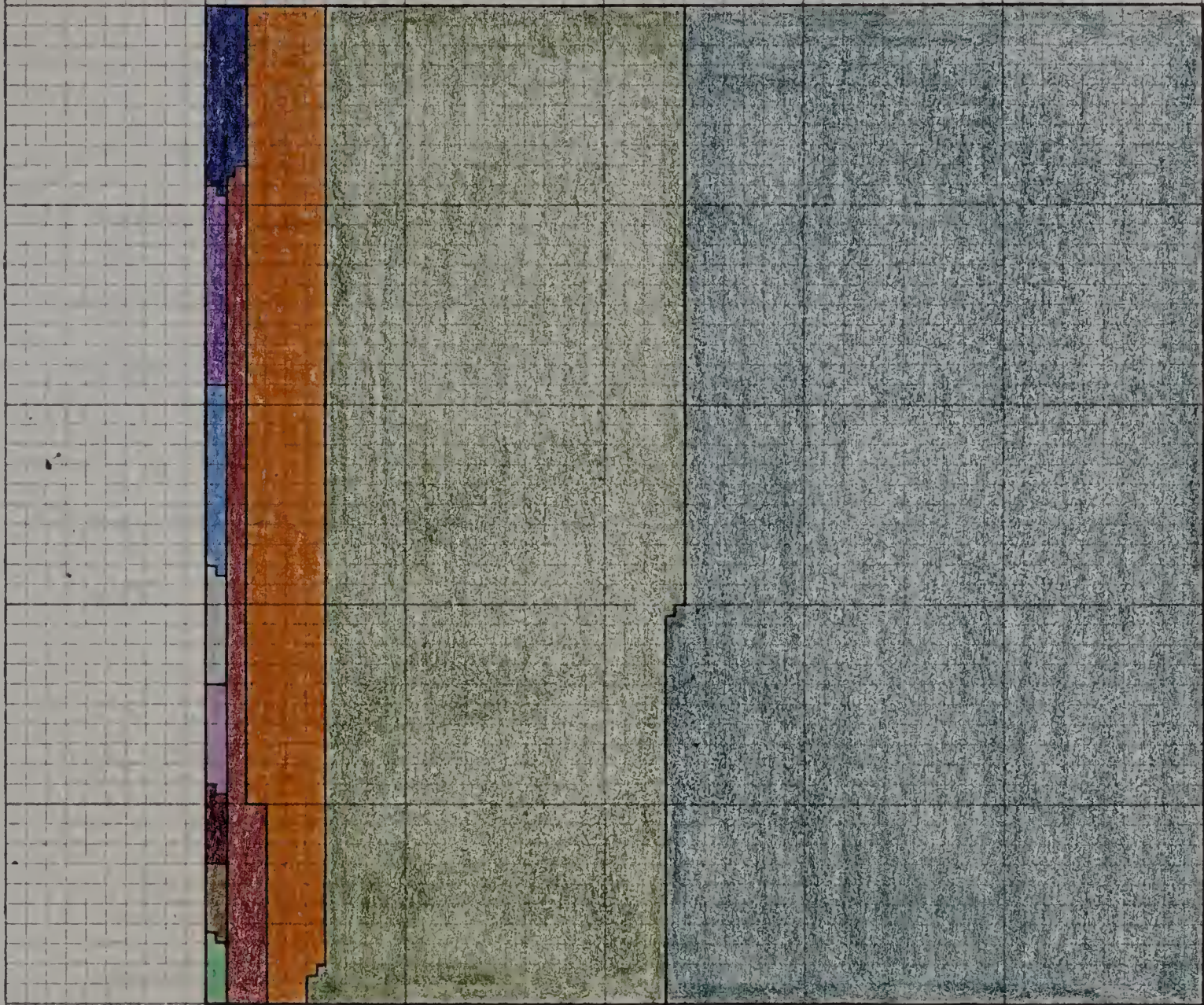


Fig. 28

POPULATION BY RELIGIOUS DENOMINATION AND
ETHNIC GROUP : MENNONITE, ALBERTA 1961
SOURCE: D.B.S. 1961



□ 0.04 PERCENT

BRITISH ISLES

RUSSIAN

FRENCH

SCANDINAVIAN

GERMAN

UKRAINIAN

ITALIAN

OTHER EUROPEAN

NETHERLANDS

NATIVE INDIAN

POLISH

OTHER

MENNONITES 16,269
1.22 PERCENT OF
TOTAL POPULATION
1,331,944

Fig. 29

Mennonite

The Mennonites as a religious entity arose during the Reformation in Europe, and were identified with those who might be generally termed Anabaptists. It is this common Anabaptist background which connects the Mennonites with the Hutterian Bretheren who are classified as Mennonites by the Census. Actually the two groups descend, theologically, from two different men. Primarily the Anabaptist movement was a revolt against "religious and temporal authority," and the espousal of "liberty of conscience." The result was that,

Frustrated in their aim of remodelling or improving the old world through persecution by states and ecclesiastical authorities, they tried to secure a better world for themselves by separating themselves from society as 'a whole'.²⁰

Because the Mennonites regarded non-violence and non-resistance as keystones of their religious outlook, and because the essential element in a states policy is force, they refused to take up arms in defense of the nation in which they found themselves. This policy coupled with their determination to live apart from society led to hostility and persecution and a necessity to migrate from time to time.

²⁰ G. Thielman, The Canadian Mennonites, Unpublished thesis, Western Reserve University, Cleveland, Ohio: 1955, p. 7.

Though the primary reason for these migrations has been the desire for religious freedom there have been other causes, intolerance on the part of other religious groups; economic opportunity; solicitation by governments, since the Mennonites have been effective agricultural pioneers and it was Czarina Catherine the Great who invited these people to Russia to settle some of that nation's land; the overcrowding of their areas and the need for more land; and adventure for new places or discouragement with the old.

There have been four major periods of Mennonite migration in modern times, in terms of destination.²¹

During the First Period 1707-1760, the Mennonites travelled from Switzerland, South Germany, the Palatinate and Alsace to the United States. The Second Period, 1789-1840 saw Mennonites migrating from East and West Prussia to South Russia. The Third Period covered the years 1873 to 1880, when these people migrated from Russia to Canada, Mexico, Brazil and Paraguay. The Fourth Period lasted from 1923 to 1930 and may be divided into the period 1922 to 1926 when conservative elements left Canada for Mexico and Paraguay, and the period 1923-1930 when Mennonites left Russia for

²¹J.W. Fretz, Mennonite Colonization, Mennonite Central Committee, Akkron, Penn.: 1944, p. 7.

Canada, Mexico and South America. A Fifth Period could be added, that following the Second World War, from Europe to North America.

The first Mennonite settlers to arrive in Canada were members of the more conservative wing of the Mennonites. Since the Canadian government was anxious to have the western prairies settled it aided and abetted the desire of those Mennonites who desired to migrate. The government's inducements were embodied in the Order in Council of September, 1873 which included, complete exemption from military service, free land for community settlement, separate religious schools, and a low travel rate and provision for the immigrants on route.²² The destination of these people was the Province of Manitoba.

In Alberta there are six different Mennonite groups represented. The Mennonite Church, the General Conference Mennonite Church, the Mennonite Brethren, the Church of God in Christ, Mennonite, the United Missionary Church (formerly known as the Mennonite Brethren in Christ) and the Old Colony Mennonite.

The first settlers to Alberta were members of the Mennonite Brethren in Christ (now U.M.C. see above). They

²²G. Thielman, Op. cit., p. 36.

came to the province after an exploratory trip by J.Y. Shantz who decided to settle at Didsbury because the land appeared conducive to mixed farming. The settlers came in 1894 from Waterloo County, Ontario. In 1901 others came from the same area settling in the Didsbury-Carstairs area, while others went to High River. In this same year Mennonites from Iowa settled near Mayton, and in 1910 more immigrants came from the States of Indiana and Michigan. During the period 1910 to 1913 Amish Mennonites settled around Tofield having come from the States of Iowa and Nebraska, and in 1915 others came from Pennsylvania and settled in the area around Duchess. In 1902 a group of 'Holdemanites,' that is, members of the Church of God in Christ, Mennonite settled in Linden, but in 1928 because of the need for more land, which was available in northern Alberta, some of them moved to Crooked Creek. This group settled in a definite block pattern. As A. Sawatzky writes,

With the exception of the Holdemanites at Linden, it was rarely possible to form a solid Mennonite community because non-Mennonite settlers penetrated the West in large numbers and Mennonites came to different localities in small numbers over a period of several years.²³

²³ A. Sawatzky, The Mennonites in Alberta and Their Assimilation, Unpublished thesis, University of Alberta, 1964, p. 23.

The Old Colony Mennonites located in the area south of Fort Vermilion, around La Crete. These Mennonites are very conservative and left Manitoba and Saskatchewan over the school question. Most of the dissidents went to Mexico and South America but a few settled at Carcajou in Alberta. However, being flooded out by the Peace River they moved up to their present location in 1936. They were later joined by Mennonites who had gone to Mexico but who had found conditions there unsatisfactory and had returned to Canada. Since then, conservative elements have left La Crete to settle at Worsley in Alberta, and in the British Honduras.²⁴ The writer, when on a brief trip to the Fort Vermilion area, spoke to the bishop of the Old Colony Mennonites who said that some of the people were again wanting to move because of the 'encroachment' of the secular authorities into their culture. The effect of these peoples' migrations has been to pioneer virgin land, hitherto hardly settled, and to make it into an agricultural resource. But in doing so they have invited the interest of the very forces that they have sought to escape.

In the period from 1923 to 1930 there was a great influx of 'Russlanders,' Mennonites from Russia with Dutch and German backgrounds, into Alberta. These people were representatives

²⁴Pers. Comm. Mrs. S. Harder, La Crete, Alberta.

of the two main groups of Mennonites in the province, the Mennonite Brethren and the General Conference Mennonites, though the latter group had had members in Alberta as far back as 1901. These people were settled through the joint efforts of the Canadian Government, the Canadian Pacific Railway through its Department of Colonization, and the Mennonite Board of Colonization and Land Settlement Board.

The Canadian Pacific was a prime factor in the settlement of the Prairies and certainly of central and south Alberta. In 1916 in order to meet the demands of settlement the Company formed the Department of Colonization, later to become the Department of Immigration and Colonization. To quote again from Sawatzky,

In selecting the land subsidy the C.P.R. was to receive for constructing the railway, the company was not obliged to accept areas which were not "fairly fit for settlement." Thus, the C.P.R. declined to accept the area along the main line between Moose Jaw and the Rockies because this region was too dry. By 1903 the government demanded that the balance of the land grant comprising some three million acres be selected before the end of the year. The possibilities of irrigation in the dry belt of Alberta had been investigated.... The investigation showed that there was potentially fertile land between the Bow River on the south and the Red Deer on the north. The C.P.R. occupied this block of land and subsequently built irrigation works to serve it. IT WAS ON THESE IRRIGATED AREAS THAT THE MOST PROSPEROUS RUSSLANDER SETTLEMENTS AROSE. THESE WERE AT COALDALE, ROSEMARY, GEM, VAUXHALL, BROOKS AND DUCHESS. (Capitals mine). Irrigation enabled the Mennonites

more effectively to withstand periods of economic stress...and strengthen the church accordingly.²⁴

The Coaldale area became the most attractive and for many years was dominated by members of the Mennonite Brethren Church. These people got their start through a Mr. K. Enns who had come from Russia to Manitoba but dissatisfied with the conditions there had come to Alberta. He obtained land from an agent of the C.P.R. who offered his farm for sale on the condition that the purchaser plant 150 acres of the land in beets to be sold in the agent's name until the farm was paid for. Four families settled on the farm and made a success of the venture.²⁵ Others were attracted to the area and the C.P.R. leased lands on the same principle so that by 1926 there were forty families in the vicinity of Coaldale.

Unlike the Hutterites the Mennonites have, as a principle, upheld the practice of individual land ownership. However there have been exceptions, one being a temporary expedient by a few Mennonites in the Wembley area who at the outset started by owning land jointly but once the group got established parcelled out the land to individuals.

The Mennonites, have shown initiative in establishing

²⁴A. Sawatzky, Op. cit., p. 105.

²⁵Ibid., p. 106.

themselves in the province. In Coaldale they established a Health Society (Medicare), a cheese factory, a burial Society, and a Mutual Fire and Storm Insurance Association. The 'Holemanites' have organized cooperatives for their mutual well-being.²⁶

As to church government the Mennonites are strictly congregational, although in some quarters there has been a tendency to a semi-episcopal form. In general the congregation is an independent entity, the members choosing their own leaders and regulating their own affairs. Conferences are associations by mutual consent with advisory but no compulsory powers, except to exclude a congregation that in its opinion has violated the tenets of faith and practice of the Conference. Canada is a Conference, of which Alberta is a part, in the General Conference Mennonite Church. Alberta is a separate Conference in the Mennonite Brethren Church, of which Canada is a district. Alberta belongs to the Alberta-Saskatchewan Conference of the Mennonite Church. Alberta is a Conference within the Canadian Northwest District of The United Missionary Church. The Church of God in Christ, Mennonite is one Conference of which the churches in Alberta are a part.

²⁶G. Thielman, Op. cit., pp. 119-123.

The Hutterian Brethren

These people are of Teutonic origin and like the Mennonites trace their origin to the Anabaptist movements of the sixteenth century. They derive their name from Jacob Hutter, who imposed strict order and discipline on the people who followed him, and established the philosophy of communal living. The Hutterites migrated from place to place, always doing so to avoid losing the freedom to live as they desired. They eventually reached the Ukraine where they were able to settle and live in respite for nearly a century. However, between the years 1874 and 1879 they found it necessary to move again and found asylum in The United States, and settled in the Dakota Territory. In 1918 they were again forced to move when their beliefs in non-violence came into conflict with the military policies of the Federal Government.

The two basic religious principles of the Hutterites are community of goods and non-resistance. They also believe in baptism only 'by profession of faith,' a refusal to take oaths and a refusal to hold public office.

In Alberta the Hutterites are constituted into two main groups, the Darius-Lut and the Lehrer-Leut. The Darius group take their name from Darius Walter, and as a group established themselves in South Dakota in 1874. The Lehrer group take their name from Jacob Wipf who was a teacher (from which

the name of the group is derived), and established themselves in South Dakota in 1877.²⁷ The Darius group, made up of seven communities, settled in the areas of Rosebud, Rockyford, Macleod, Cardston, Cayley, and Wilson Siding, while the Teacher group, of five communities settled around Woolford, Magrath and Raymond.²⁸

At the head of each community there are two men, the Preacher, who ministers to the spiritual needs of the community, and the Wirt (manager), who is in charge of the economic affairs of the Community. A body of elders (usually five) assist these two men. The Preacher is chosen by lot while the Wirt and elders by the direct vote of the adult male members of the colony. The colonies are male democracies and the leadership can be deposed only on the vote of a two-thirds majority of the 'electorate'. All matters of importance are voted upon by the voting body. Under the Wirt are sub-managers, each being responsible for a specific task within the colony. The women are also organized for different types of work.

²⁷ Report of the Hutterite Investigation Committee, Edmonton: September, 1959, p. 7.

²⁸ E.L. Pitt, The Hutterian Brethren in Alberta, Unpublished thesis, University of Alberta, Edmonton: 1949, pp. 26-27.

When a colony becomes too large there is a split, the new group leaving the colony to establish a new one, which then becomes an independent entity.

According to the Investigation Committee Report there was a total of 392,102 acres held by fifty-five colonies in Alberta in 1958, plus an additional 3,423 acres held by individuals. Thus the average acreage of each colony amounted to 7,200 with a varying amount of this land as non-arable. The report states that on the estimated population of 5,000 the average colony was made up of ninety persons. In 1956 the Hutterites occupied less than one-percent of all lands in farms, though their colonies were situated in the better soil zones.²⁹

A typical Hutterite colony is described by Pitt. The colony (Granum) was made up of twenty families (125 persons). It occupied an area of 6,721 acres of which 3,000 acres were cultivated. There were 300 cattle, 80 horses, 400 ewes, 150 hogs, 1000 geese, 500 ducks, and 1200 laying hens; 3 trucks, 4 tiller combines, 1 thresher combine, 5 tractors, a full set of farm implements and a complete threshing outfit. There were 20 milk cows and machines to milk them.³⁰

²⁹ Report, Op. cit., pp. 12-13.

³⁰ E.L. Pitt, Op. cit., p. 86.

The object of each colony is to be self-sufficient and most things for daily living are made by the members of the community, albeit using the most modern equipment to produce the articles required. Though resisting assimilation, the Hutterites are not able to isolate themselves completely from the rest of society.

Unfortunately their way of life has aroused hostility and misunderstanding which has resulted in repressive legislation in the form of the Communal Property Act. The Act seeks to control the Hutterites acquisition of land by requiring them not to form new colonies within forty miles of another colony, and that these colonies be restricted to 6,400 acres in choice areas, 10,240 acres of marginal land, and 15,360 acres of sub-standard holdings. As W.O. Mitchell remarks:

The Communal Property Act is more than a single arbitrary piece of legislation: it is the crystallization of antipathy and opposition that has been building in Alberta ever since the Hutterites moved to Canada.³¹

The dot and location maps fully illustrate what has been said in the text and comment on them is not necessary.

Pentecostals

Numerically the Pentecostal population is the smallest of all the groups in the study and have a location quotient

³¹W.O. Mitchell, Macleans Magazine, July 3, 1965, p. 9.

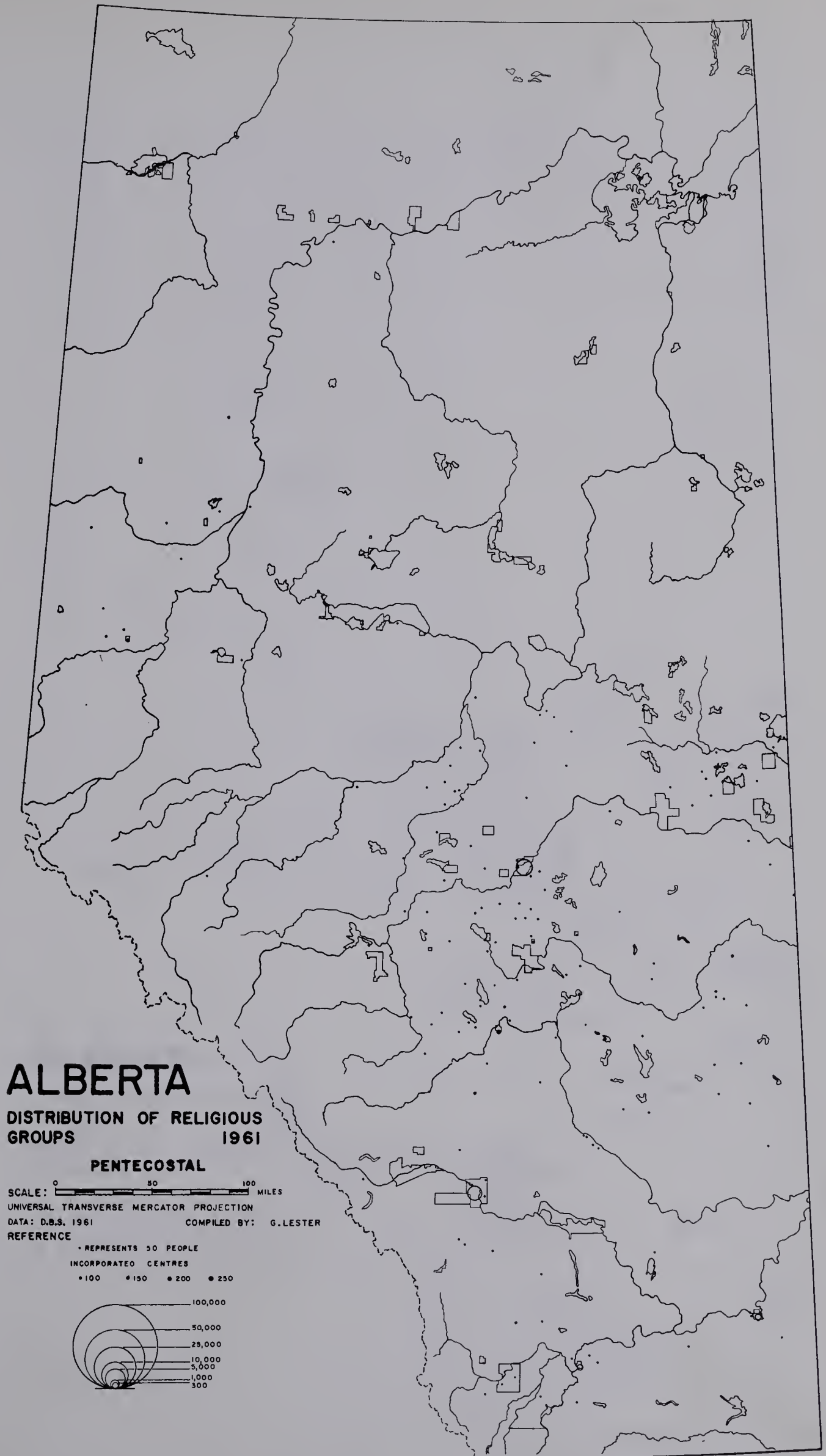


Fig. 30

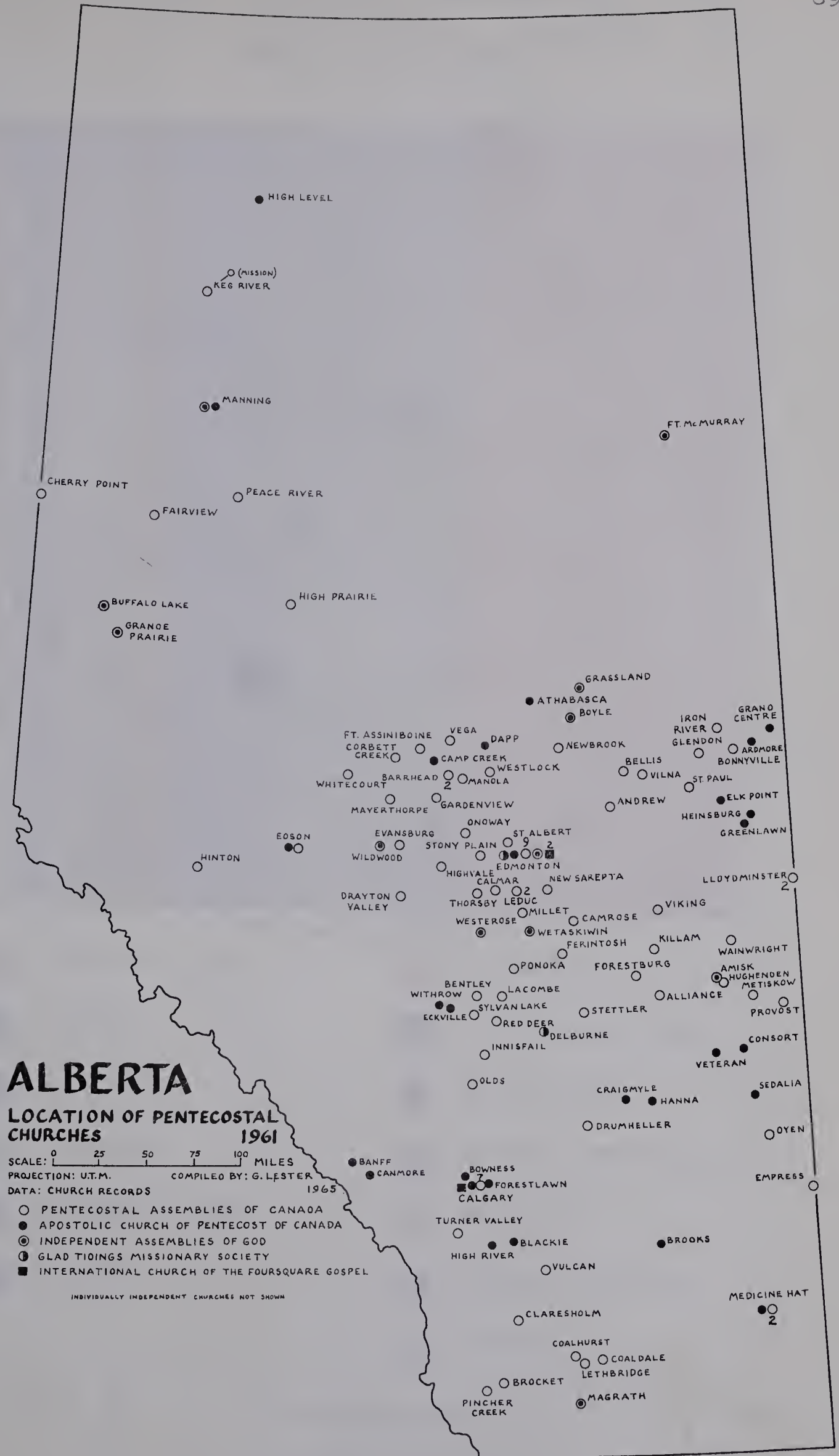
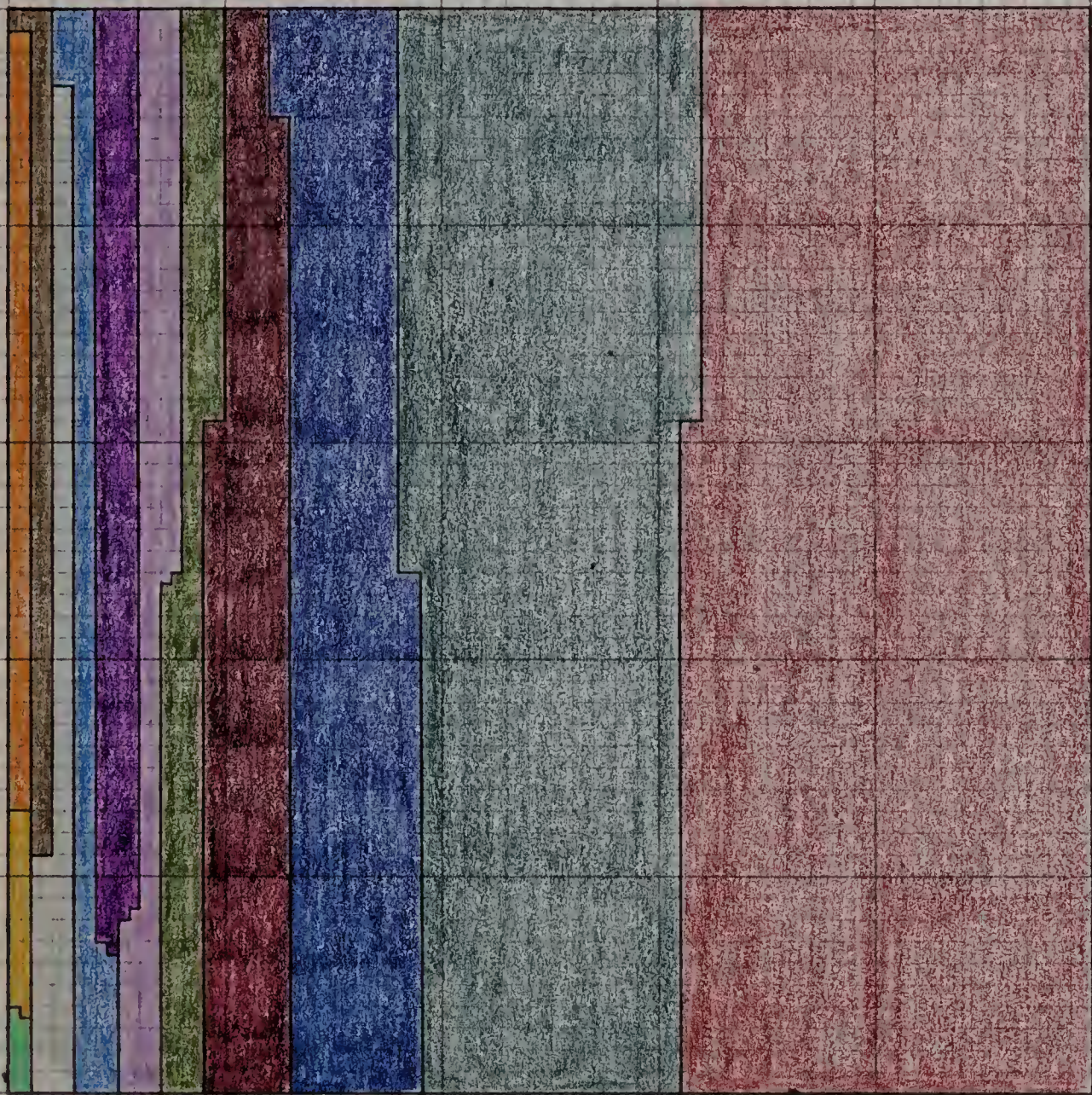


Fig. 31

POPULATION BY RELIGIOUS DENOMINATION AND
ETHNIC GROUP: PENTECOSTAL, ALBERTA 1961
SOURCE: D.B.S. 1961



□ • 04 PERCENT

BRITISH ISLES	RUSSIAN
FRENCH	SCANDINAVIAN
GERMAN	UKRAINIAN
ITALIAN	OTHER EUROPEAN
NETHERLANDS	ASIATIC
POLISH	NATIVE INDIAN
	OTHER

PENTECOSTALS 15,112
1.13 PERCENT OF
TOTAL POPULATION
1,331,944

Fig. 32

of 1.41

Pentecostalism is a theological position and although there are churches that use the word pentecostal to define their particular group there are others which do not but which are, nevertheless, the same in their basic position, that the church today should enjoy the same blessings as the N.T. Church expressed by "speaking in tongues" and faith

. The location map is the most accurate that the writer could produce under the circumstances. As with all Churches with sub-groups it is difficult to understand the various permutations and combinations that exist in the larger body which lead to the differences as expressed in the sub-groups. To do an adequate study it would be necessary to study the history of each group and in the case of the pentecostals practically every congregation.

The distribution of Pentecostal churches in Alberta is based on evangelism, that is, congregations have arisen not as a result of group settlement, but through the winning of converts through evangelistic missions, or the settlement of some individual or family around which a group will grow as the result of personal testimony. As Jaenen explains, "...it appears that the Canadian pattern of development followed that of the United States. Indeed the movement spread from

city to city according to a definite policy of evangelism."³²

The fundamentalism of the Pentecostal churches is a reaction to the social gospel (which puts the emphasis on the Church's role on behalf of the well-being of men in the contemporary situation as against the fundamentalist emphasis on personal salvation in terms of a future existence) and made its appeal to the pioneer mentality, with its emphasis on individual decision, emotionalism, and the simplicity of its message.

The beginnings of the Pentecostal Assemblies of Canada in Alberta can be traced to certain evangelistic rallies that originated in the larger cities in the year 1916. A formal organization came into being in 1919 and during the late twenties grew quite rapidly through new converts and absorbing of competing groups. The P.A.I.C. also made gains amongst German-speaking people, Scandinavians and Ukrainians so that in 1941 the Alberta district asked for separate conferences for the German and Ukrainian Pentecostals in order to stimulate evangelism among these peoples. At the present time there are three conferences, English, German and Western Slavic.

³²C.J. Jaenen, The Pentecostal Movement, Unpublished thesis, University of Manitoba, 1950, p. 31.

The Apostolic Church of Pentecost emerged in 1922 as a splinter group from the P.A.O.C.. Calgary was the centre for the initial congregation and developed slowly although a strong representation appeared in Edmonton. A large part of its membership was also German, Ukrainian and Scandinavian. This group has divided Alberta into the North and South Districts, with headquarters in Saskatoon.

The Independent Assemblies of God are individual and independent congregations who have a mutual interest but have no central organization, and though holding conventions take no minutes, which makes them into meetings for fellowship and discussion of mutual concerns.

The Glad Tidings Missionary Society and the International Church of the Foursquare Gospel are very small entities, the latter gaining a foothold in the province in 1934 when Aimee Semple McPherson, the founder of the movement made several visits to Alberta.

There are, of course, individually independent Pentecostal churches with no connections with any larger association and it has been impossible to identify them and locate them all, therefore, they are not discussed, though it should be said that they constitute a very small minority.

The maps show the distribution of Pentecostals and their churches. Edmonton and Calgary naturally stand out as

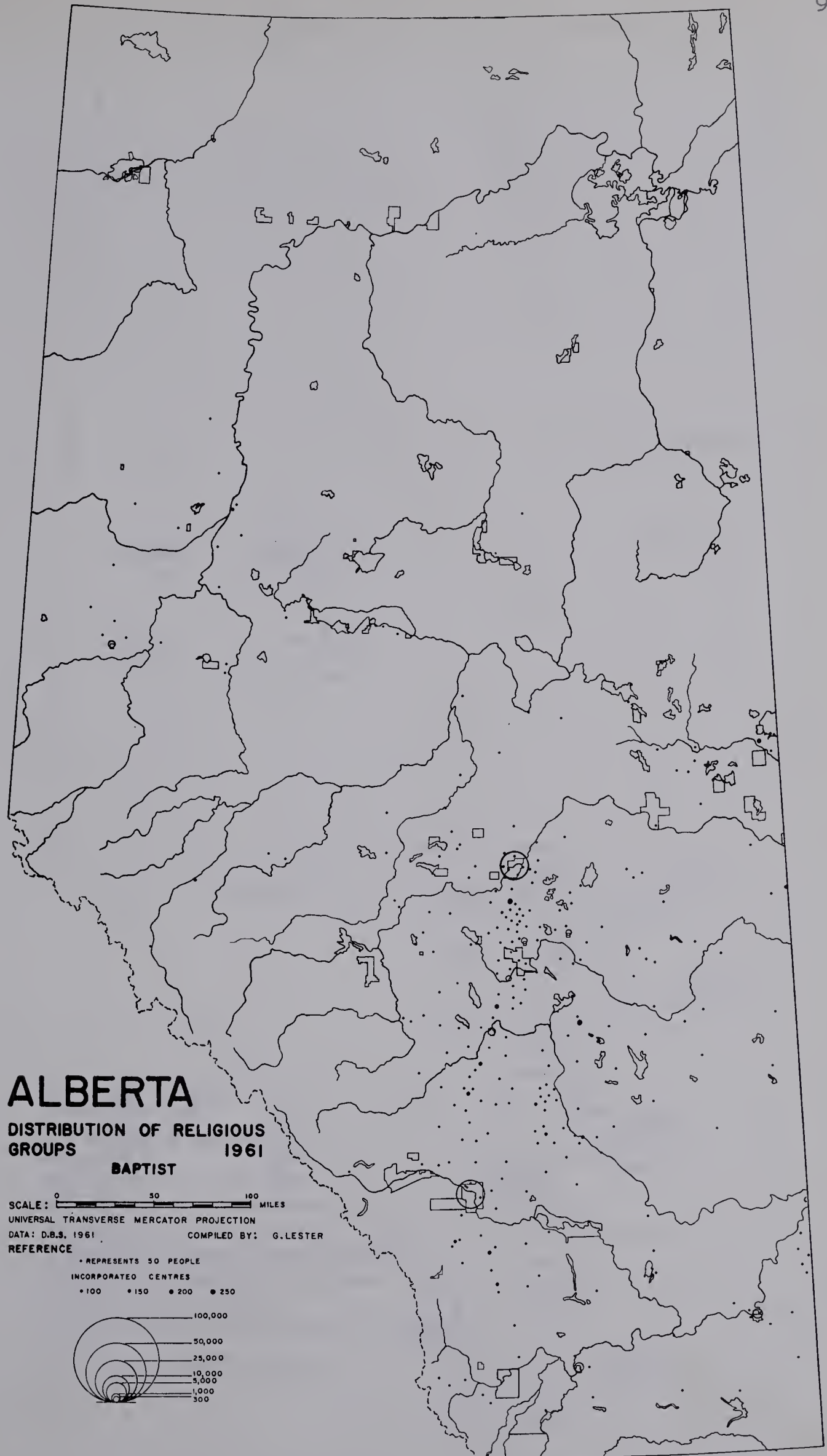


Fig. 33

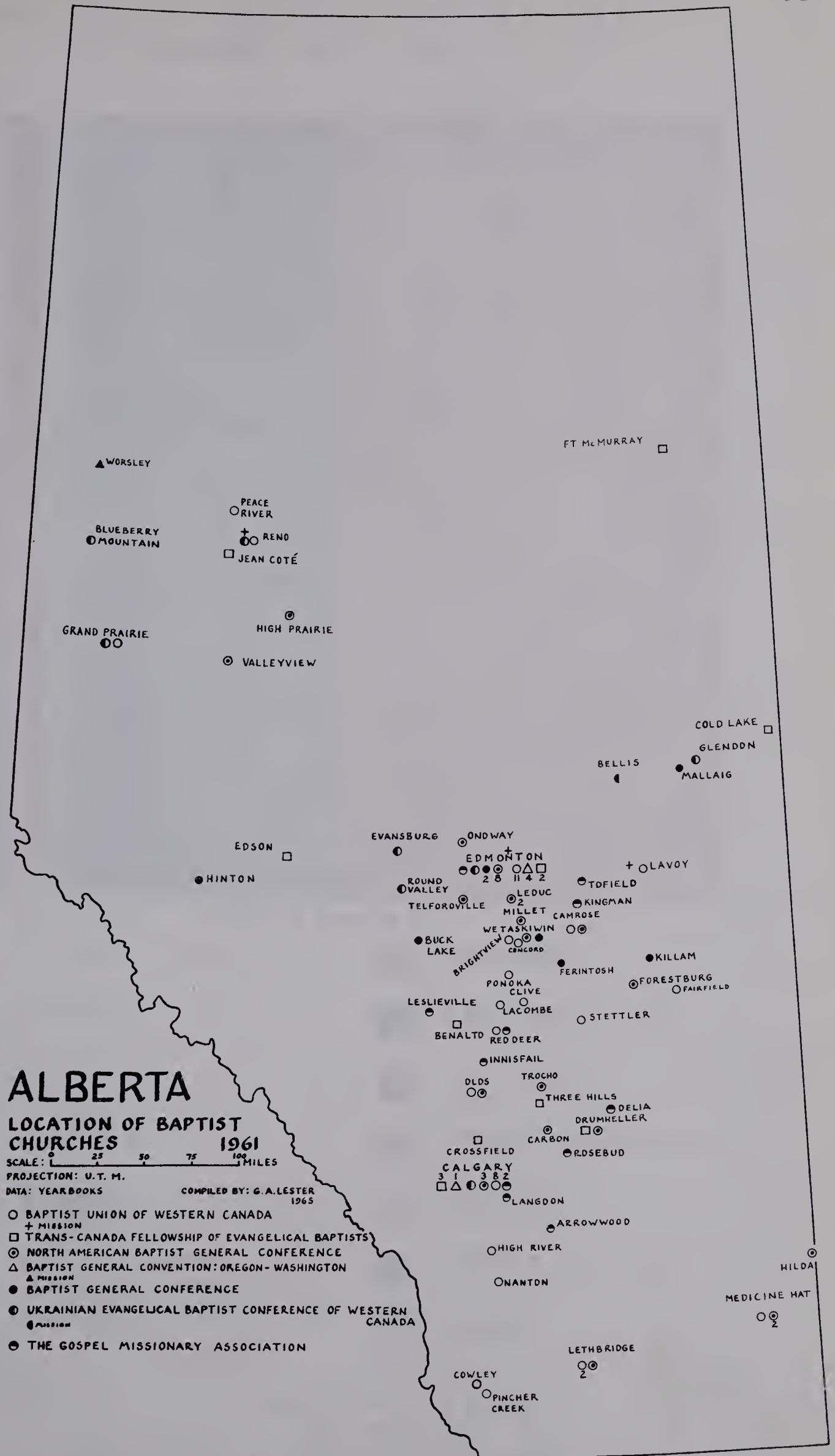
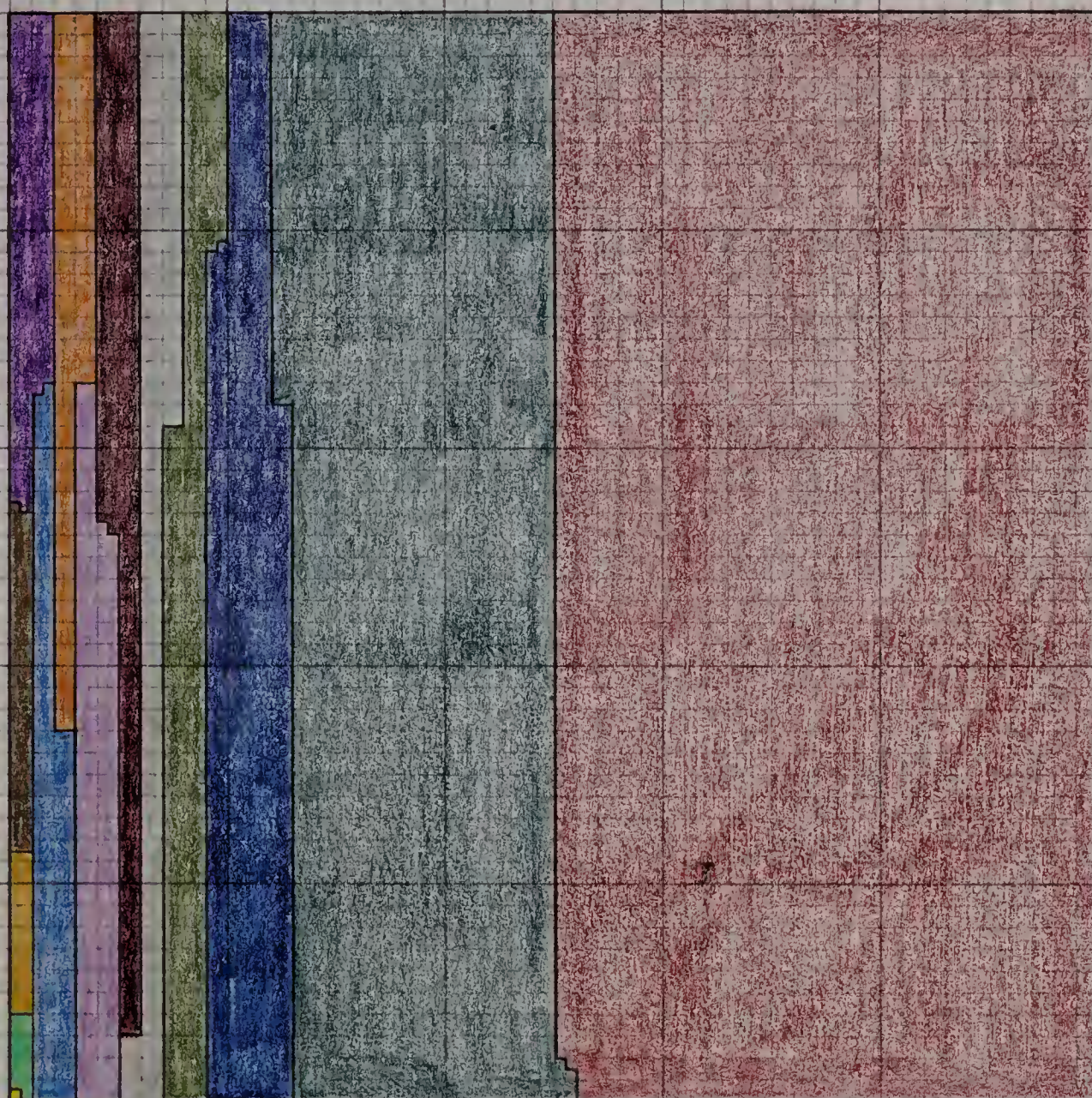


Fig. 34

POPULATION BY RELIGIOUS DENOMINATION AND
ETHNIC GROUP: BAPTIST, ALBERTA 1961
SOURCE: D.B.S. 1961



□ .04 PERCENT

BRITISH ISLES

RUSSIAN

FRENCH

SCANDINAVIAN

GERMAN

UKRAINIAN

ITALIAN

OTHER EUROPEAN

JEWISH

ASIATIC

NETHERLANDS

NATIVE INDIAN

POLISH

OTHER

BAPTISTS 42,430
3.19 PERCENT OF
TOTAL POPULATION
1,331,944

Fig. 35

points of concentration on the dot map and if there is any pattern it exists within the environs of Edmonton in a south-easterly direction, and to the North-west of the city, south of Calgary, around Bonnyville and in the Peace River area. The location map brings out the pattern a little more clearly.

The form of church government varies greatly from semi-episcopal to congregational. The form is largely determined by the religious background of the leaders who first organized a particular group.

Baptist

The Baptists comprise several groups which are concentrated in the cities of Edmonton and Calgary and the area in between them in a relatively narrow band.

The Baptist movement had its origin during the Reformation in Europe. The word Baptist is the shortened form of the word Anabaptist. The Baptists are a large and varied group of Christians who, though differing from each other on minor theological and ecclesiastical points, maintain a unity of mind that baptism should be administered only to believers and then by immersion. They are very definitely congregational in church government but do join together in associations and in larger organizations to have fellowship and to promote certain activities of mutual concern. In Alberta

there are seven of these Associations or Conferences, as the case may be, though there may be a few independent Baptist churches which the writer may have failed to locate and record.

The Gospel Missionary Association is a group of like-minded Baptist churches, the membership of which is based on a sincere belief in the faith and doctrine of the Association. Although there is a central executive known as the Conference each church is quite independent and the Association is basically just a cooperative fellowship. The Association is an outgrowth of the Prophetic Bible Institute of Calgary, but other congregations have joined of their own volition.

The Ukrainian Evangelical Baptist Conference of Western Canada is a small group, and as its name indicates, limited to serving the needs of Ukrainian Baptists. At one time this work was under the aegis of The Baptist Union of Western Canada but is no longer, the group being now quite independent.

The Baptist General Conference had its start among the Swedish people in the province and was known, until it joined the present body, as the Swedish Baptist Church. This group was established among the Scandinavian people, especially the Swedish, who settled around Wetaskiwin and especially to the south-east of that city. The Church at Mallaig was established

among Swedish Baptists from Minnesota.³³ The Killam church was organized in a district settled by Danish people. Alberta is one district of the Baptist³⁴ General Conference.

The Baptist General Convention: Oregon-Washington, like all Baptist bodies is a cooperative fellowship which furnishes the means by which its affiliated, independent churches, deem necessary to carry out their programme of work. The Convention has no jurisdiction over local churches and cannot exercise any authority over them, unless the Convention regards one of the associated churches as being corrupt "in doctrine and practice" and withdraws its right hand of fellowship. Alberta churches belong to the Midwest Association (Canada). The work was established in 1950 and there are churches in Edmonton and Calgary plus a mission at Worsely where people from Texas have settled.³⁵

The North American Baptist General Conference. This group originally found its strength among German-speaking people in Alberta. The German Baptist churches have their origin in Germany in the early nineteenth century and took root among transplanted settlers in the United States. The

³³C.C. McLaurin, Pioneering in Western Canada, C.C. McLaurin, Calgary: 1939, p. 370.

³⁴Ibid., p. 369.

³⁵Pers. Comm. Rev. McKay, Edmonton.

first church in Alberta was formed in 1892 at Rabbit Hill just south of Edmonton. The group grew rapidly in the succeeding years in the Edmonton area among the Germans from the States and Russia.

North of the Rosebud River the Canadian Pacific owned 300,000 acres of land suitable for cultivation and in 1906 the Canadian Pacific Irrigation Colonization Company became the selling agent for 150,000 acres of the tract for the purpose of settlement. The C.P.I.C. Co. then sought vigorously to colonize the land and gave particular attention to German Baptists in North Dakota who had had years of experience in dry farming under similar conditions as existed in Alberta. The people were hard-working and thrifty and well supplied with livestock, implements and machinery, and with enough capital to erect necessary farm buildings. By December 1908 some 40,000 acres had been purchased and a further 20,000 acres were contracted for.³⁶ In 1926 again with the support of the Railway Company German Baptists settled on the Reid Ranch east of Olds, the settlers being from drought areas and new settlers from Europe. Russian-German settlers settled North-east of Medicine Hat and south of the South Saskatchewan

³⁶J.B. Hedges, Building the Canadian West, Macmillan, New York: 1939, p. 192.

River and among them were to be found people who adhered to the Baptist position and a church was built at Hilda.

The 1962 Yearbook lists the years in which the churches were organized and thus gives a historical record of this group in Alberta. Rabbit Hill (1892); Leduc (1894); Wetaskiwin (1896); Edmonton (1899); Camrose (1901); Wiesenthal (1908); Trochu, Hilda (1911); Calgary (1912); Valleyview (1932); Onoway (1945); Carbon (1946); Forestburg (1947); Edmonton (1950) (1951); Lethbridge (1952); Edmonton, Drumheller (1953); Calgary, Medicine Hat (1955); Edmonton (1956); Calgary, High Prairie (1958); Edmonton, Telfordville (1959); Edmonton (1960).

The Alberta churches fall into the Churches of the Northern Conference which has its own Constitution but co-operates fully in the approved programmes of The North American Baptist General Conference.

The Trans-Canada Fellowship of Evangelical Baptists, recently changed to The Fellowship of Evangelical Baptist Churches in Canada, was incorporated in 1956. The Churches in Alberta, together with some in Saskatchewan, form a regional convention known as the Regular Baptist Missionary Fellowship. The churches in southern Alberta are formed into the Southern Alberta Association.

The Baptist Union of Western Canada came into being in

1901 as an outgrowth of the Baptist Convention of Manitoba and the Northwest Territories. The Union was constituted as a corporate body with supervision over Home Missions, Foreign Missions, Education and Publications of the Baptist churches in Western Canada. The Headquarters is in Edmonton.

To facilitate work among the non-English-speaking settlers in the west who adhered to the Baptist theology there were arranged within the Union, the Northern Conference of German Baptists, the Canada Central Scandinavian Conference, and the Russian-Ruthenian Conference. These enjoyed a great deal of individual autonomy and eventually they terminated their relationship with the Union.

The Union divides Alberta into two Associations, the Southern and the Edmonton-Peace River, the line of demarcation being drawn between Ponoka and Clive. The Union churches are heavily concentrated in the cities of Edmonton and Calgary having eleven and eight churches respectively in these centres.

As with the Pentecostal Churches, the task of doing adequate research on the Baptists is complicated by their church structure, and an investigation of each church is necessary in order to get a detailed view of their distributions. Though Baptists far outnumber the Pentecostals in Alberta they do not show the widespread pattern of churches as the latter group.

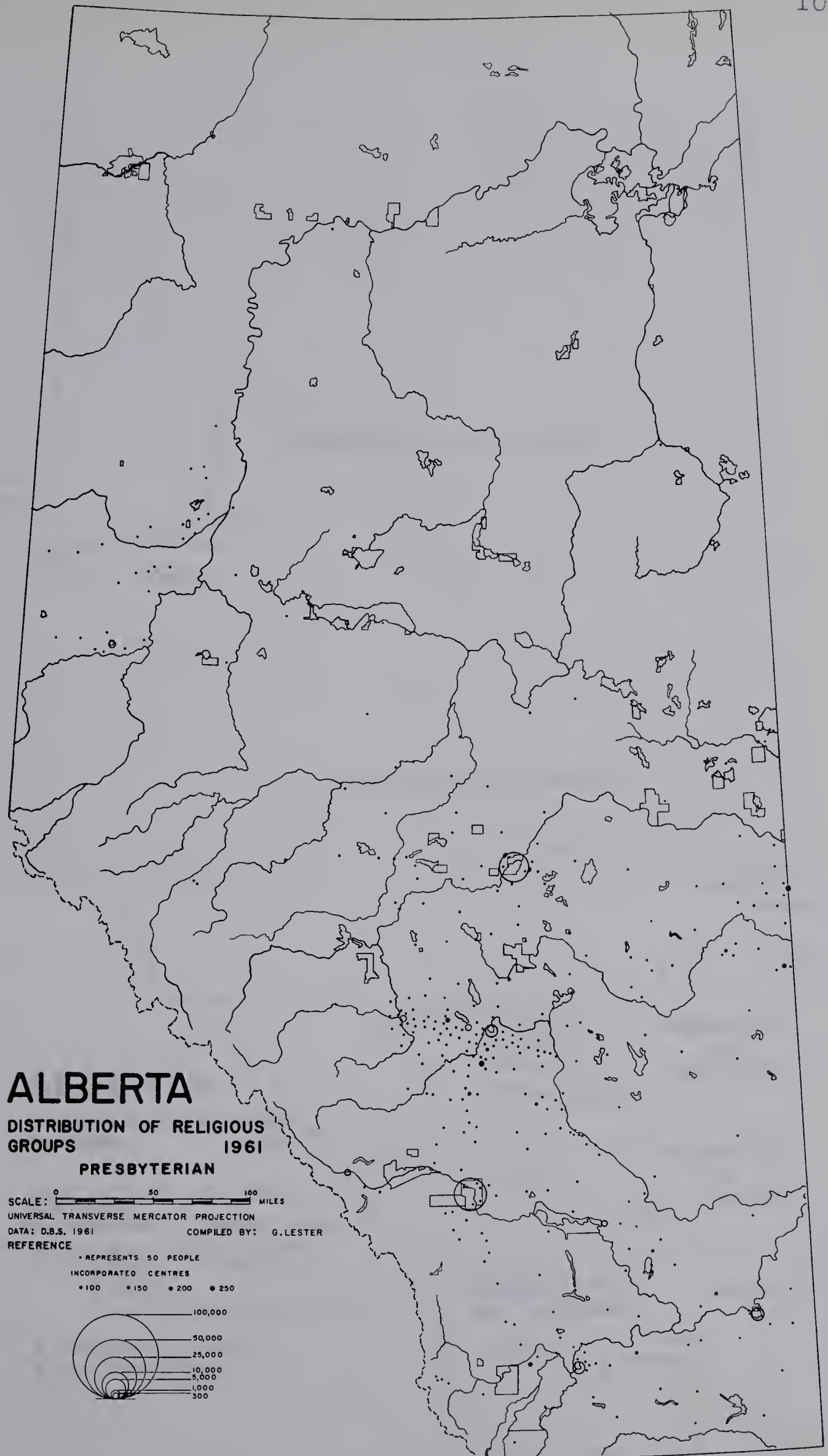


Fig. 36

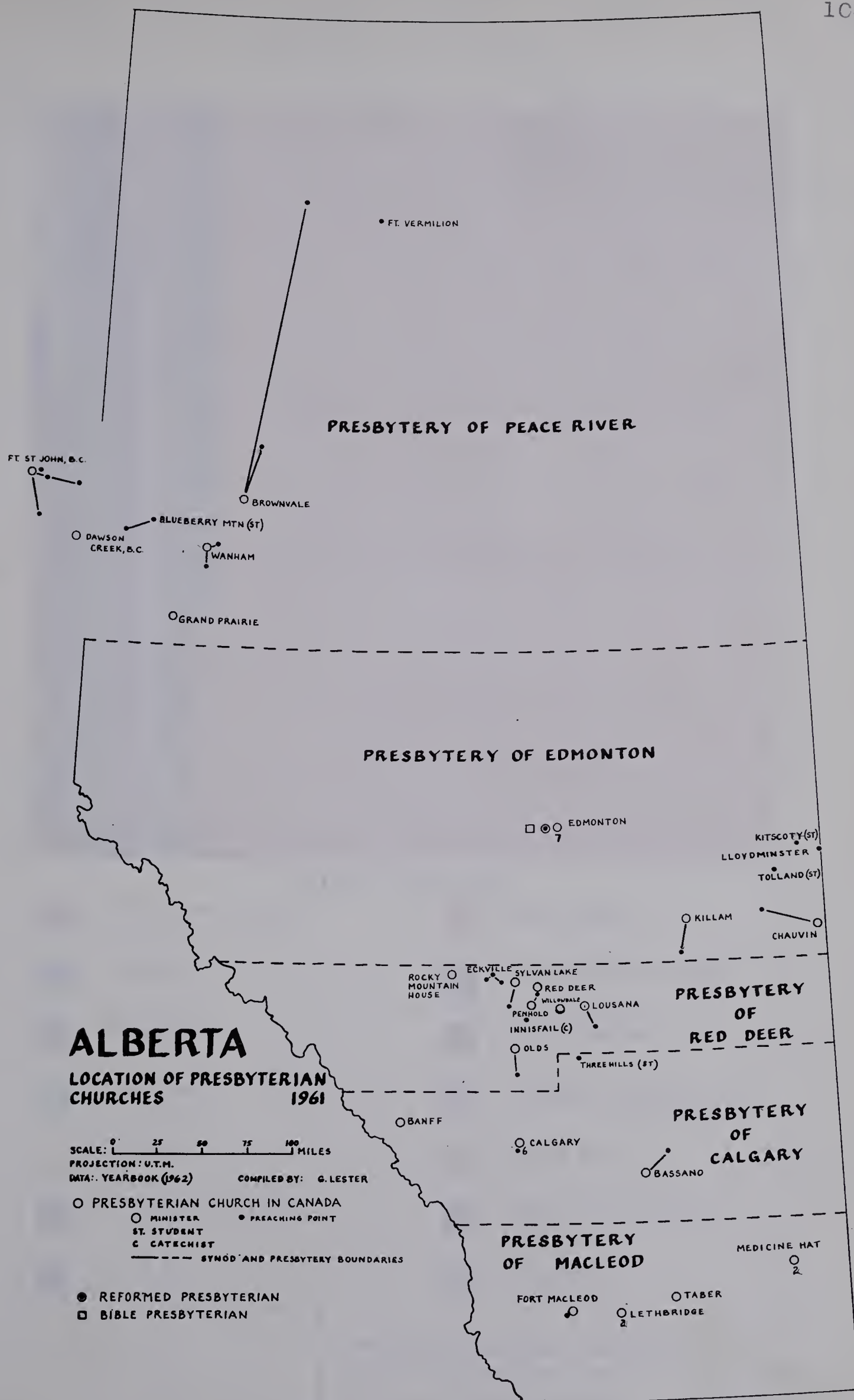
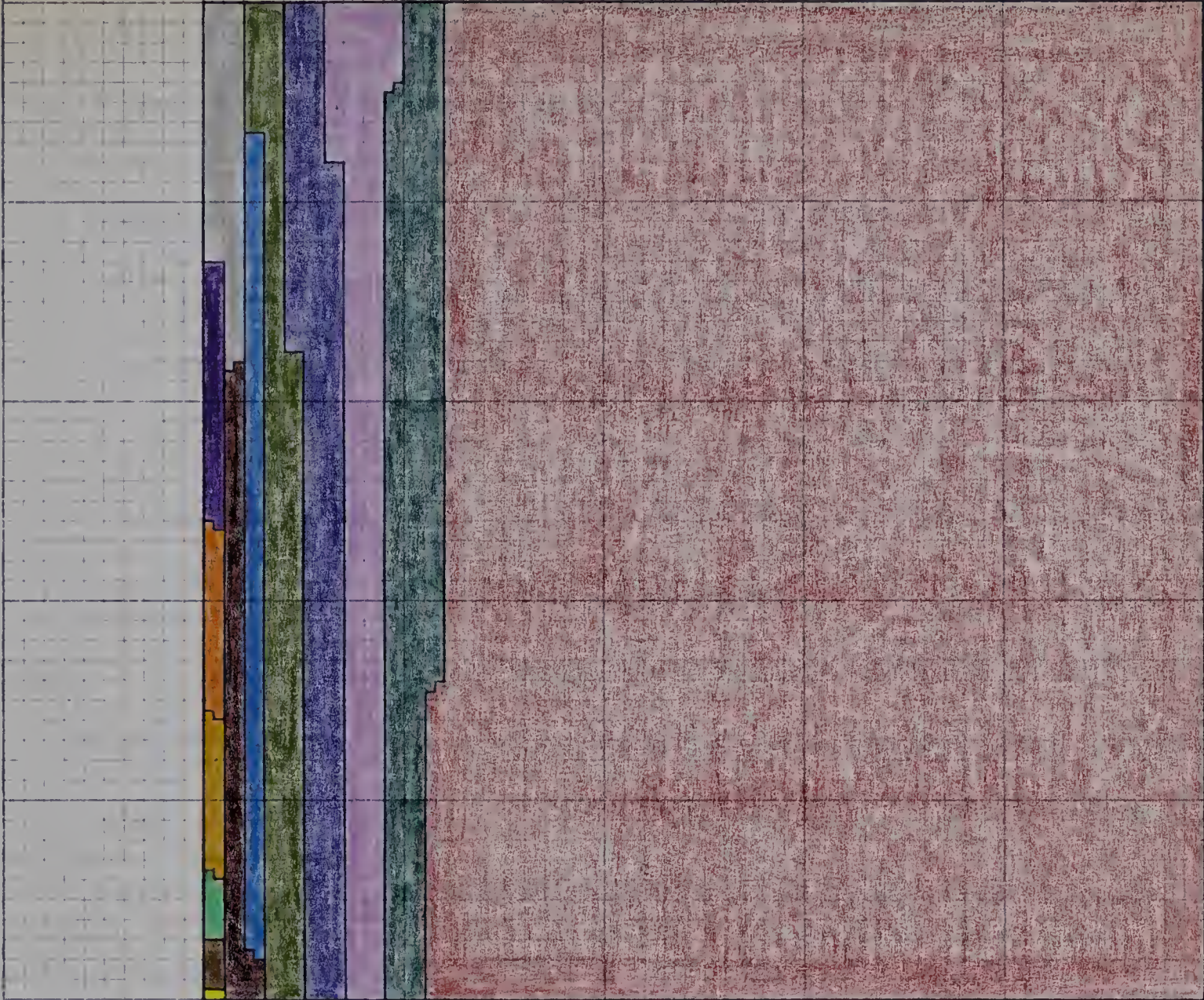


Fig. 37

POPULATION BY RELIGIOUS DENOMINATION AND
ETHNIC GROUP: PRESBYTERIAN, ALBERTA 1961
SOURCE: D.B.S. 1961



□ .04 PERCENT

- | | |
|---------------|----------------|
| BRITISH ISLES | RUSSIAN |
| FRENCH | SCANDINAVIAN |
| GERMAN | UKRAINIAN |
| ITALIAN | OTHER EUROPEAN |
| JEWISH | ASIATIC |
| NETHERLANDS | NATIVE INDIAN |
| POLISH | OTHER |

PRESBYTERIANS 55,337
4.16 PERCENT OF
TOTAL POPULATION
1,331,944

Fig. 38

Of the Baptist groups three have very strong ties with the United States which is bound to strengthen cultural ties between the two countries.

Presbyterians

There are three groups of Presbyterians represented in the Province of Alberta, but two of them, the Reformed Presbyterian and the Bible Presbyterian are so small and recent as to be negligible in an understanding of the distributional pattern of Presbyterians in Alberta.

The important body is the Presbyterian Church in Canada, that part of the Presbyterian Church that elected to stay out of the Union of the Methodist, Congregational and part of the Presbyterian Church in The United Church of Canada in 1925.

The Presbyterian Church, prior to Union, had missionaries in what is now Alberta in the latter part of the nineteenth century. The churches were widely distributed as a result of a vigorous policy of the church which followed the railroads and the expansion of the communities which grew as a result of this settlement. The Church directed its efforts towards the settlers of Scottish and North Ireland descent from Ontario, the Maritimes, and the British Isles and those looking to the Church for its services.

The present distributional pattern can be explained by two factors. The first factor is explained by C.A. Dawson.

On present-day prairie frontiers...competition among Protestant churches has been tempered by co-operation. The beginning was made by the Methodist and Presbyterian mission superintendents who conferred with one another as to the best way to divide the mission fields in expanding settlements. Sometimes the work was shared on a territorial basis, as, for example, by assigning to one denomination the responsibility for the church work along certain branch railways. More often the alternate centres along new railway lines became Methodist or Presbyterian mission fields as the case might be. These "non-intrusion policies" avoided over-lapping of church facilities and, hence, resulted in a substantial saving in mission funds.³⁷

The second, and more important reason for the present distributions is explained by the following.

...legislation provided that the Presbyterian congregations could vote on whether or not they wished to enter the United Church. If no vote was held, or if the vote was a tie, the congregation was considered to have entered the United Church. Many congregations did not take a vote. Only in localities where there was strong leadership opposed to Union were steps taken to permit the congregations to vote and record their preference. Two of the strongest leaders opposing Union were W.G. Brown of Red Deer, and D.G. McQueen of Edmonton. The presence now of many Presbyterian congregations in the Red Deer area and around Edmonton is due in part to their leadership.³⁸

Looking at the dot and location maps the above contention is born out. There are concentrations in Edmonton, Calgary,

³⁷ C.A. Dawson, Op. cit., p. 237.

³⁸ Pers. Comm. N.G. Smith, Montreal: August 24, 1965.

Lethbridge, Medicine Hat, and Red Deer.

The Presbyterian Church naturally is based upon the presbyteral form of church government. Principally this means that all who hold office do so by election of the people whose representatives they are. The church is governed and directed by assemblies, the most important being the Presbytery, the members of which are chosen so as to provide just representation for the church as a whole. In Canada there is a General Assembly covering the whole country. Then there are eight Synods of which Alberta is one. The Synod of Alberta is again divided into the Presbyteries of Macleod, Calgary, Red Deer, Edmonton and Peace River which extends into the Peace River area of British Columbia. The boundaries of the Presbyteries are determined on the basis of population and the geographical location of the congregations.

The Anglican Church of Canada

The Anglican Church has been present in the Province from its earliest days when the area was still a part of the North West Territories. The Church is, to a large degree, co-extensive with the distribution of population in Alberta and the growth of the population and its distribution has been reflected in the growth and patterns of the Church.

The Anglican Church is based on the episcopal form of

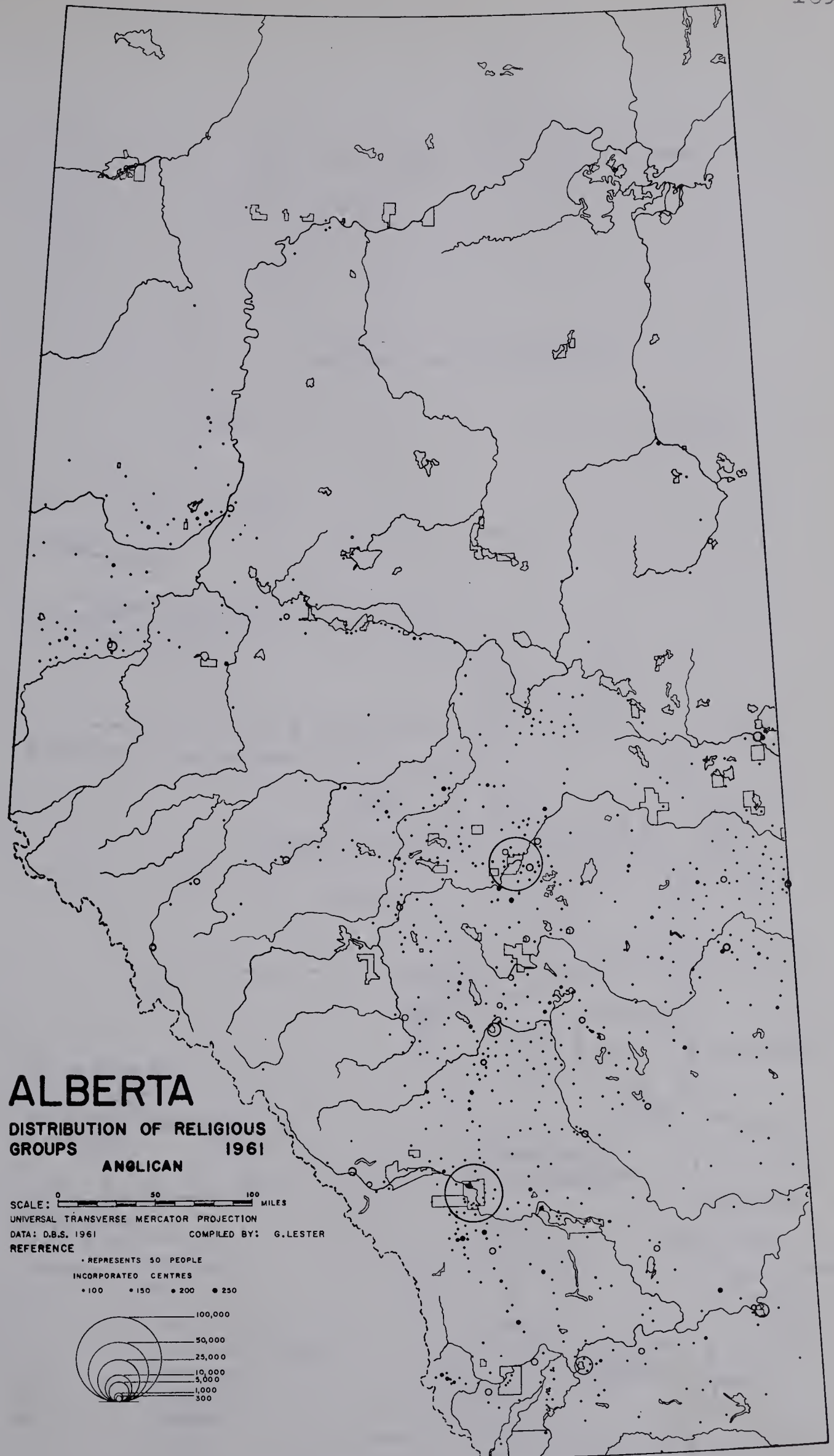


Fig. 39

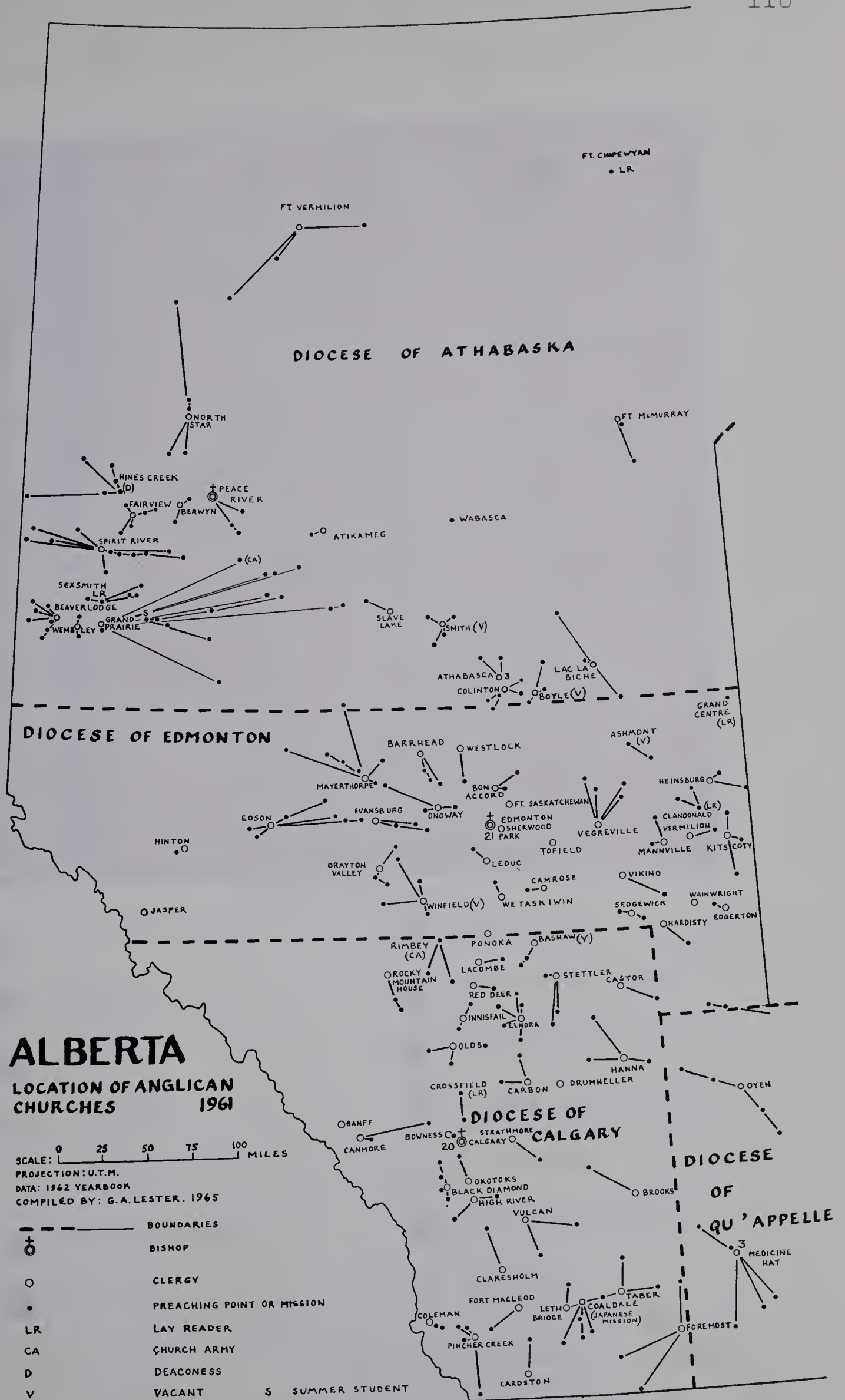
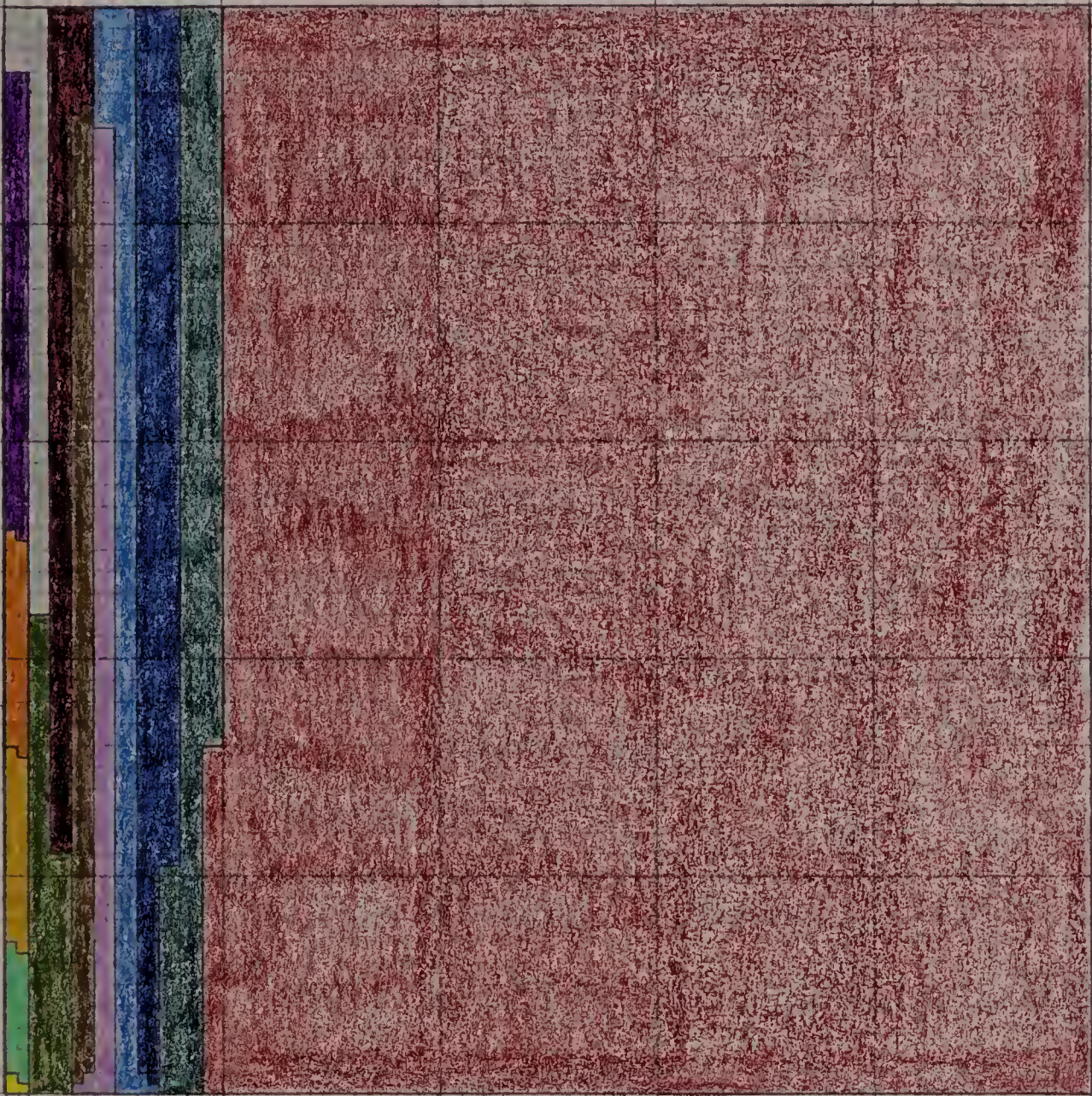


Fig. 40

POPULATION BY RELIGIOUS DENOMINATION AND
ETHNIC GROUP : ANGLICAN CHURCH OF CANADA,
ALBERTA 1961

SOURCE: D.B.S.: 1961.



□ .04 PERCENT



BRITISH ISLES



RUSSIAN



FRENCH



SCANDINAVIAN



GERMAN



UKRAINIAN



ITALIAN



OTHER EUROPEAN



JEWISH



ASIATIC



NETHERLANDS



NATIVE INDIAN



POLISH



OTHER

ANGLICANS 156,630
11.76 PERCENT OF
TOTAL POPULATION
1,331,944

Fig. 41



500A30



2154

100

100

100

100

100

100

church government, in which Canada is a Synod headed by the Primate of all Canada. The Synod is divided into Provinces headed by a Metropolitan for each, and each Province divided into Diocese at the head of which is a Bishop. Alberta is divided into four Diocese, though one of these is only an extension of one lying mostly in the Province of Saskatchewan, and another lying mostly in Alberta extends into Saskatchewan. These Diocese, Athabasca, Edmonton, Calgary, and Qu'Appelle lie within the Province of Rupert's Land. These Diocese were founded in the following years, Athabasca 1874, Qu'Appelle 1883, Calgary 1888, and Edmonton 1913.³⁹

The Church was in the Peace River area in the 1880's concerned mostly with the Indians, with the Diocesan headquarters at Ft. Vermilion. However when the Hudson's Bay Company abandoned the old canoe routes for a trail that had been opened from Edmonton to a place on the Athabasca River called Athabasca Landing the bishop moved his residence to this place, and it was this move that no doubt reflected in an obvious but small concentration of Anglicans in this area. Nevertheless, with time, Athabasca Landing lost its initial importance and with the opening up of the Peace River area the

³⁹ T.C.B. Boon, The Anglican Church from The Bay to the Rockies. The Ryerson Press, Toronto: 1962, p. 184.

diocesan centre was eventually moved to the town of Peace River where a cathedral was at last consecrated in 1949.⁴⁰

In the south, Anglican efforts culminated in the forming the Diocese of Calgary in 1888. Missionary work was carried on among the Blackfeet, Bloods, Sarcees and Peigans and the scattered ranches in the area. The tremendous influx of immigrants and settlers in the early years of this century enabled the church to grow and expand into the various centres of population, so that between 1903 and 1913 fifty-two churches were built in the diocese.⁴¹

The Diocese of Calgary has always ministered to the Indians, and the Sarcee Reservation on the south-west outskirts of Calgary, is constituted mostly of members of The Anglican Church. These Indians were originally from the Peace River area from where they were forced to migrate because of famine. They came south and were tolerated by the Blackfeet and partly integrated with that tribe.

That part of the Diocese of Qu'Appelle lying in Alberta has few Anglicans, partly because the population density is light north of Medicine Hat, which affects all the Churches, and because the area has been settled by peoples from Europe

⁴⁰Ibid., p. 250.

⁴¹Ibid., p. 335.

who belong to other Churches.

The Diocese of Edmonton was not formed until quite late, 1913, although Edmonton had been an important centre for some time. However with the growth of population another division was necessary and the diocese came into existence. Nevertheless, Calgary still has a greater population of Anglicans than does Edmonton.

There is one instance of group settlement by Anglicans which has had an affect on their settlement pattern. This was the settlement of British people under the direction of Arch-deacon Lloyd and the Rev. I.M. Barr, known as the Barr Colony. It was intended at first to be a colony for some of Barr's parishioners who had returned from the Boer War, but became a migration of Anglicans to the prairies. These people trekked from Saskatoon and settled at Lloydminster taking up 378 homesteads in the area.⁴² With the coming of the railway and the settling of the area by Canadians and Americans great improvements were made and the area became prosperous with the growing of wheat and the raising of cattle.

⁴²R. England, The Colonization of Western Canada, P.S. King and Co., London: 1936, p. 285.

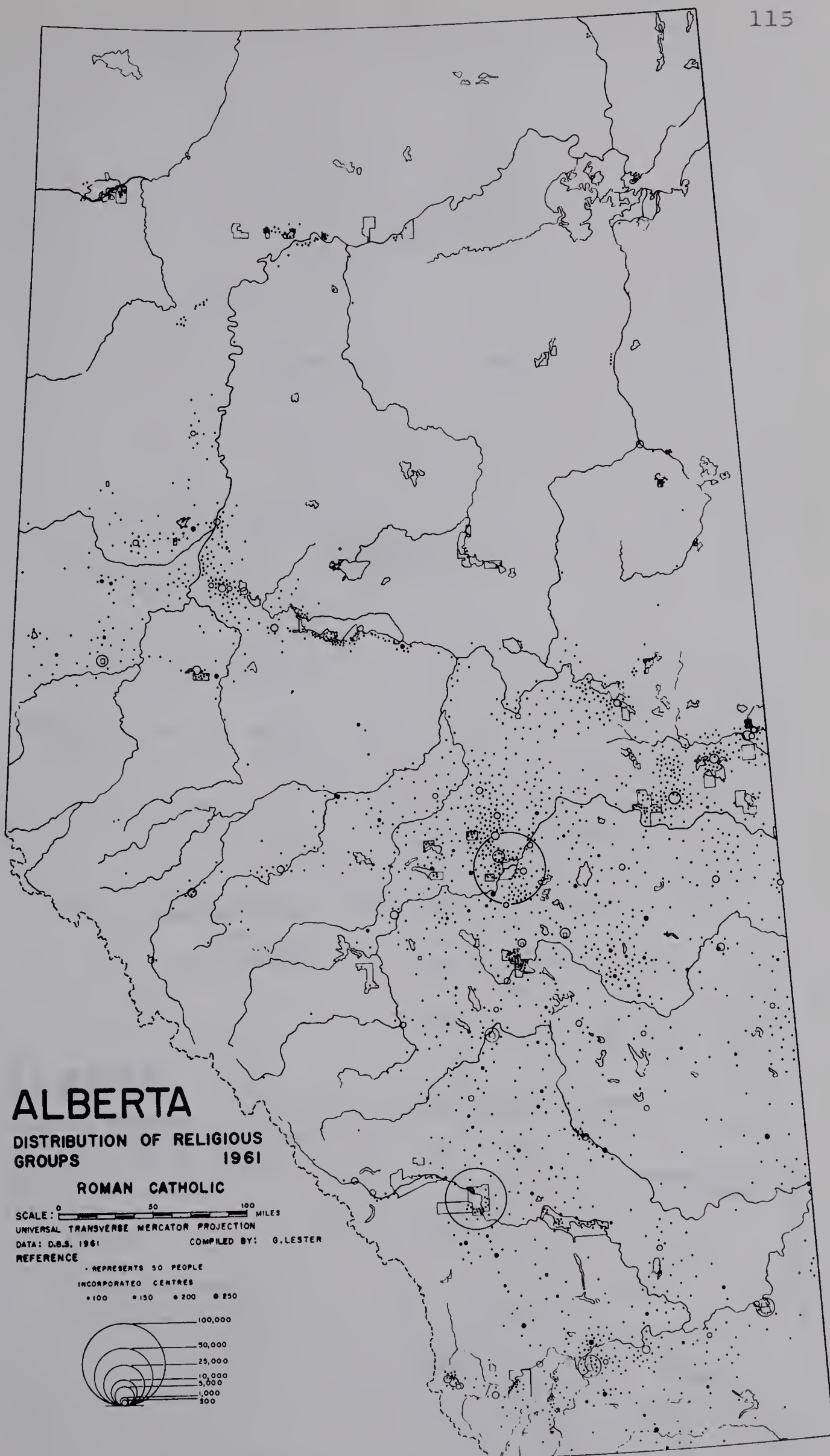


Fig. 42

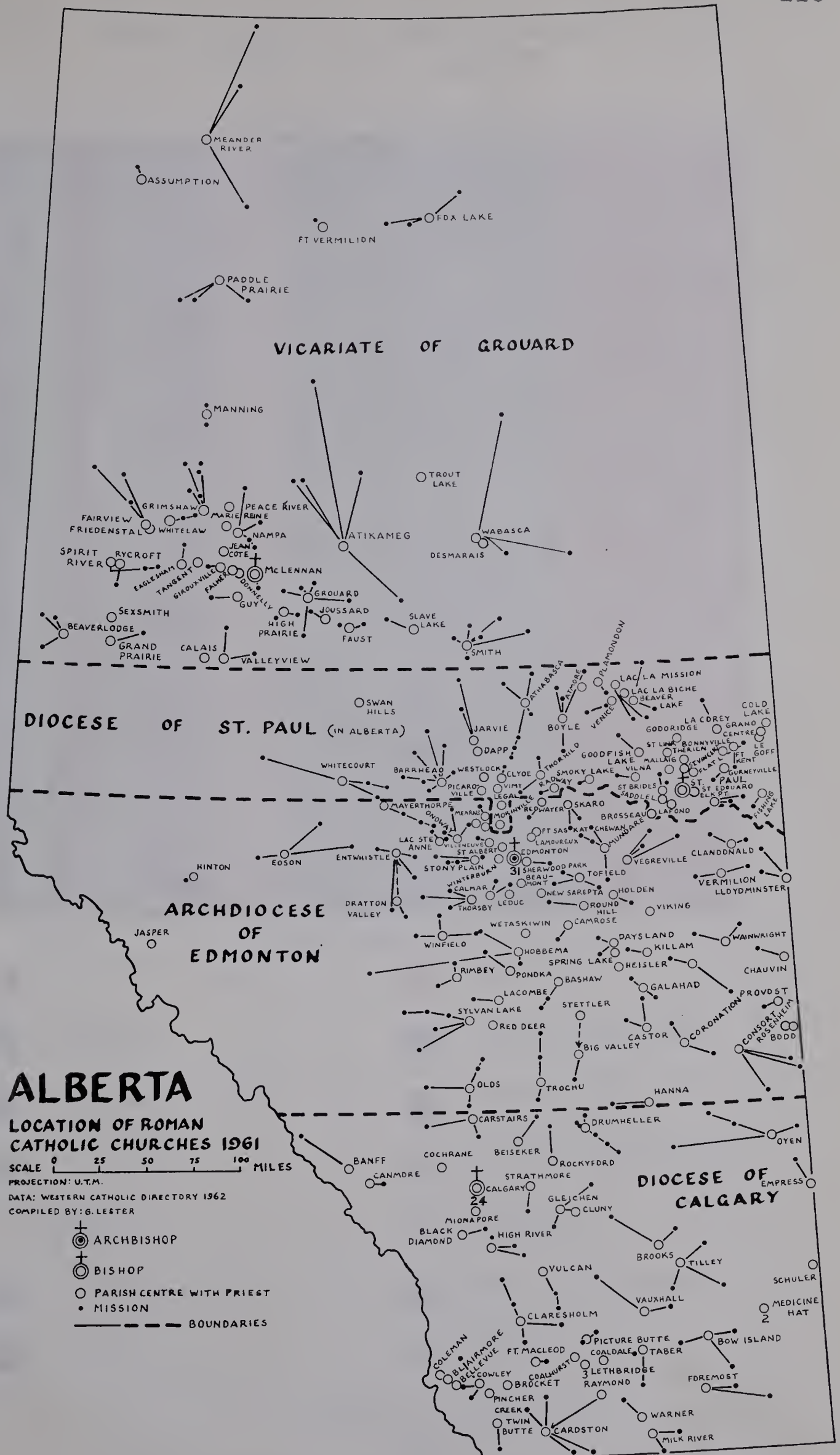
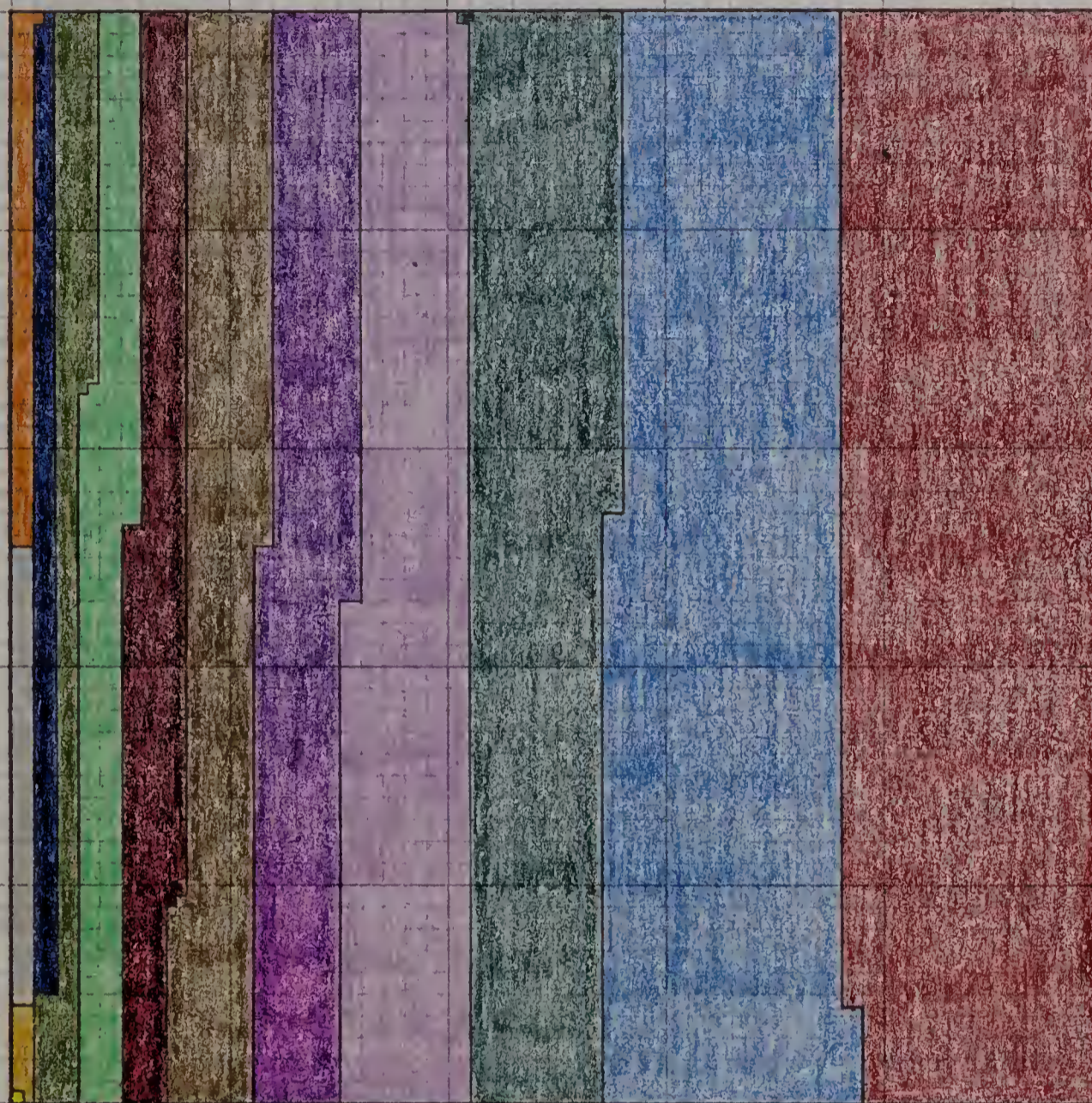


Fig. 43

POPULATION BY RELIGIOUS DENOMINATION AND
ETHNIC GROUP: ROMAN CATHOLIC, ALBERTA 1961
SOURCE: D.B.S. 1961



□ 0.4 PERCENT

BRITISH ISLES	RUSSIAN
FRENCH	SCANDINAVIAN
GERMAN	UKRAINIAN
ITALIAN	OTHER EUROPEAN
JEWISH	ASIATIC
NETHERLANDS	NATIVE INDIAN
POLISH	OTHER

ROMAN CATHOLICS
298,741
22.43 PERCENT OF
TOTAL POPULATION
1,331,944

Fig. 44

The Roman Catholic Church

This Church, though numerically the second largest in the province, comes last on the location quotient. The Church has long been represented in the province, though in the early days when the North West Territories were known as Rupert's Land and the preserve of the Hudson's Bay Company, it ministered mostly to the Indian and Metis populations.

By the middle of the nineteenth century natural increase had created a floating population among the half-breeds who, unable to obtain employment with the Company, lived by hunting, fishing and trapping. What was required was some nucleus around which settlement could grow and mission enterprises supplied the answer. The Roman Catholics were first in the far West and missions were established at Lac Ste. Anne (1844); Lac La Biche (1854); and St. Albert (1861). Ostensibly founded for Indians they, nevertheless, attracted the Metis. St. Paul de Metis was settled as a result of the efforts of Father Lacombe. His concern for the Metis led him to obtain four townships under a grant for twenty-one years. The priest chose a tract of land between the North Saskatchewan and Cold Lake, which became a colony of half-breeds in 1896. Eventually the experiment failed with the incursion of other settlers and a great deal of the land was eventually sold as homesteads. But St. Paul was to become a centre of

Roman Catholic settlement.

After the transfer of Hudson's Bay lands to the Dominion Government, Archbishop Taché realized that with the increased settlement that was bound to occur the Roman Catholic population might well be overwhelmed, and to counteract this he was responsible for initiating a policy of Roman Catholic immigration to the West, and Alberta benefited by this policy. Special immigration agents induced many French-Canadians from Eastern Canada and French from the North eastern United States to come and settle.

Such a policy is typified by the Reverend Father J.B. Morin. With great energy he travelled in the United States inducing French-Canadian expatriates to return to Canada. He chose the Edmonton area because of its fertility and abundance of water so that by 1896 he had located 483 families (327 from the United States) at Morinville, St. Albert, Edmonton, Fort Saskatchewan, Beaumont, Riviere Qui Barre, Saint Pierre, Vegreville and Stony Plain.⁴³

Another enterprise, this time under the leadership of Father Oullette and in cooperation with the Canadian Pacific, was the settling of French-Canadians in the irrigation block. The district of Cluny was chosen and a township bought, with

⁴³ J.B. Hedges, Op. cit., p. 124.

forty acres set aside for a church, school and priest's dwelling. By the close of 1910 thirty-two families had been located on the reserve, and although the experiment did not come up to expectations, the colony did make progress and subsequently more land was purchased to take care of the natural increase of the colony, and newcomers to the district.⁴⁴

Polish immigrants settled around Daysland and Round Hill, and German Catholics from Germany settled in a block in the area around the towns of Daysland, Heisler and Killam. This concentration is south-east of Edmonton and quite clear on the dot map.

In the Peace River country the Roman Catholic Church is concentrated heavily in an arc commencing at Peace River town and passing through McLennan and on the south shore of Lesser Slave Lake. The latter area is heavily Indian with a number of reservations located there.

The original diocesan centre was at Grouard, but with the building of the Edmonton, Dunvegan, and British Columbia Railroad in 1916, Grouard was by-passed and McLennan became a divisional point of the railway and the main centre of the area, and this made it necessary to move the bishop to that town.

⁴⁴Ibid., p. 208.

The presence of a concentration of Roman Catholics in this area is primarily due to numbers of French-Canadians coming from drought stricken areas in southern Saskatchewan in the years 1930-1931, and from Quebec.⁴⁵ These people had been subjected to intensive propaganda by the church to move to what was an area offering better prospects for them than they had by remaining where they were. At Friedenstal, Germans from the Rhineland and German-Russians from the Black Sea area settled.

The other area of concentration lies to the north of Lethbridge around Picture Butte and to the east of Lethbridge around Taber. The Roman Catholic settlers west of Lethbridge, around Taber generally in the southeast corner were German-Russians from Russia who came to the country in 1910 and took up homesteads. Those who settled around Picture Butte came at two different periods. The first wave came in the late twenties and were from Central Europe. They started out by working as farm hands but have over the years been able to purchase farms for themselves. The second wave came after the second World War and were displaced persons from Central Europe. They too are doing well and achieving an independent

⁴⁵ Pers. comm. Father Bideau, Edmonton.

status as farmers.⁴⁶

The Roman Catholic Church is the most influential with the Metis and the Indians. Except for the Sarcee Reservation southwest of Calgary and the Whitefish Lake Reserve, all the reservations are dominated by this Church.

Of course there were many English-speaking Catholics who entered as settlers but these people like their counterparts in the other denominations settled widely and show no particular concentrations.

The Catholics are also strongest in the Crows Nest Pass area in the centres of Blairmore, Coleman, Bellevue and the smaller towns. The miners who worked here were from the British Isles and Central Europe. The former had been miners and were Protestant but the latter went to work in the mines when they came to the province though most of them had not done this work when in their mother countries. They were Roman Catholics.⁴⁷

The Roman Catholic Church is episcopal in form of government and the most centralized of all the churches in Christendom, with its nerve centre at the Vatican. The hierarchy is based on what the Catholics consider as divine law,

⁴⁶Pers. comm. Rev. Father McCallum, St. Albert.

⁴⁷W.J. Cousins, A History of the Crow's Nest Pass, Unpublished thesis, University of Alberta, 1952, p. 179.

and the Popes exercise full monarchical authority based on canon law and legal discipline.

Alberta is known as the Metropolitanate of Alberta and is the jurisdiction of an Archbishop based at Edmonton. The metropolitanate is divided into the Archdiocese of Edmonton, the Diocese of Calgary, the Diocese of St. Paul, and the Vicariate of Grouard. In the Church the bishop and the diocese form the most essential part of the whole organization, and they are considered by Catholics as being a divine institution under the primacy of the Pope.

The Vicariate of Grouard is presided over by a Vicar Apostolic. A Vicariate is formed in areas in which the ordinary hierarchy of the church has not yet been set up, and it is governed directly by the Holy See by means of a delegate who has received episcopal consecration. However the Vicar Apostolic does not have a Cathedral or Chapter, and all his powers are delegated. Otherwise he enjoys all the prerogatives of a bishop within a normal diocese.

The diocesan boundaries are decreed by the Vatican but naturally on the advice of those most immediately concerned, and are based on the distributions and densities of population.

Conclusion to Chapter IV

Generally it can be said that the expanding network of

railways has determined the pattern of settlement and, also, the distribution of the churches. Administrative boundaries have had to be organized not only with regard to geographical space but also in relation to the density of settlement and the concentrations of the people of a particular denomination. The largest centres have become regional headquarters of the denominations.

The coloured map at the scale of 1:2,000,000 sums up geographically the religious situation as it existed in 1961. The map portrays significantly what has been said in the thesis, and portrayed in the small maps. By using percentage categories a picture of the relative areal patterns of the denominations and religious enclaves has been shown.

In the Peace River area the map reflects a very heterogeneous situation west of the river though there are small enclaves of Lutherans, United, Roman Catholics and Mennonites. East of the river there is definitely a predominance of Roman Catholics with two definite concentrations one south of Peace River town and the other at the west end of Lesser Slave Lake.

West of the fifth meridian the Roman Catholics again predominate around the areas of Lac La Biche, St. Paul, and Bonnyville, though the presence of Anglicans around the town of Athabasca reflects their past concern in this area.

The Greek Orthodox Churches stand out clearly as an enclave to the north-east of Edmonton and mostly to the south of the North Saskatchewan river. To the west and south of this enclave lie the Greek Catholics.

To the immediate north-west of Edmonton lies a strong Roman Catholic concentration. To the west and south of the city the Lutherans are the most obvious group, though to the east and south-east of Camrose the Roman Catholics show strength.

West of Wetaskiwin the Lutherans and Presbyterian majorities are evident, and further west there is a very obvious Anglican concentration, but this only illustrates the limitations of the map since the number of Anglicans in this area is very small indeed. Just north of Wetaskiwin is a very small enumeration area which shows the only concentration of Pentecostals on the map.

There is a wide band running in a north-east and south-west direction from the North Saskatchewan River just above Lloydminster to south of Calgary which is predominantly United Church with a very definite concentration of United people south of Calgary. To the west of Calgary the Anglicans show up again and to the south of Drumheller there is a mixture of Lutherans, Roman Catholics, Mennonites and Presbyterians.

The Mormons and Mennonites are prominent south and west of the Blood Indian Reserve. The south-east part of the province is mixed reflecting the history of settlement with the German Baptists prominent just south of the South Saskatchewan River.

CHAPTER V

RELATED DISTRIBUTIONS

Ethnic

It is apparent from the coloured divided squares that a relationship between religious affiliation and ethnic background exists. The churches can be divided into three general groups, those that show one predominant ethnic group, those that show two major groups with smaller representation in the other groups, and those that show a broad spectrum of ethnic connection. The first broad group includes the Mormons, Greek Orthodox, Ukrainian (Greek) Catholic, The United Church of Canada, Presbyterian, and Anglican. In the second group are the Lutherans, Mennonites and Baptists. The third group is comprised of the Pentecostals and Roman Catholics.

In the first category the Mormons, United, Presbyterians and Anglicans are predominantly made up of persons from the British Isles. The people of these denominations will naturally carry on all church business and their services in the English language. The other two groups are almost wholly made up of people of Slavic background with a heavy representation of those who call themselves Ukrainian. The Greek Orthodox Churches show a greater percentage of 'other Europeans' and 'Russians' than does the Ukrainian Catholic, though

the latter has a greater percentage of its membership as Polish than do the Greek Orthodox.

In the second category the Lutherans show a predominance of Germans and Scandinavians. Although most of these churches use English in their services there are still a number which use German. The Mennonites are German and Netherlanders in their ethnic composition, though as expected there is a noticeable element of Russians. Again, although the process of assimilation is going on among these people nevertheless the native language of these people - German - is still prominent in their services and homes. The Baptists are predominantly British and German, with a noticeable representation of Scandinavians.

The third Category is made up of Pentecostals and Roman Catholics. The Pentecostals with their evangelistic approach on a broad front have naturally attracted people from all ethnic backgrounds, though over fifty percent are made up of British and German. The Roman Catholic Church shows the widest and most uniform range of ethnic backgrounds which reflects its international character. The noticeable group, of course, are the Native Indians, the majority of whom are nominally Roman Catholic. The Church has had to take into account the makeup of its 'body' and has had to accommodate itself to the differences and needs of the various ethnic

groups of which it is composed.

Rural-Urban Differentials

The diagram illustrates the relative distributions of the religious bodies with regard to the rural-urban situation. The top bar show the situation as it pertains to Alberta as a whole. The most striking fact is that a little over forty-five percent of the total population of Alberta is concentrated in the two cities of Edmonton and Calgary, and when it is remembered that Beverly and Jasper Place are adjacent to Edmonton, and Bowness, Montgomery and Forest Lawn are adjacent to Calgary the concentrations of people in these two metropolitan areas is even greater. Less than twenty-five percent of the population are actually on the land, and only slightly more than fifteen percent live in centres of less than one thousand. The rest live in the urban centres of a thousand and more. There is a continuing trend from the rural situation to the urban which means that Edmonton and Calgary are going to act more and more as population magnets.

The three religious bodies that show at least fifty percent of their populations in the rural situation are the Mennonites, Ukrainian Catholic and Greek Orthodox. The Mennonites have the greatest percentage of their people on farms, but it must not be forgotten that many of these are

Hutterites. Nevertheless, the Mennonite philosophy has encouraged settlement on the land rather than in the urban situation though this is changing. The Ukrainian Catholics also have a solid representation of their people in the rural farm situation, and this has been explained as being the result of the split of the church in that many of those who remained in the church were farmers, while many of those who went into the new church came from the rural non-farm and urban segments of the older body. The Greek Orthodox Churches are equally split between the rural and urban categories.

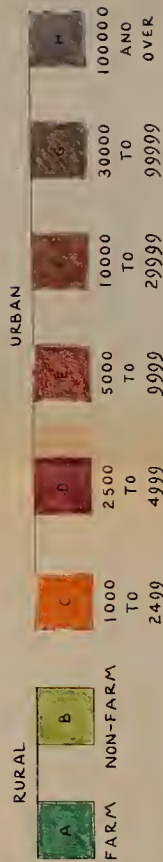
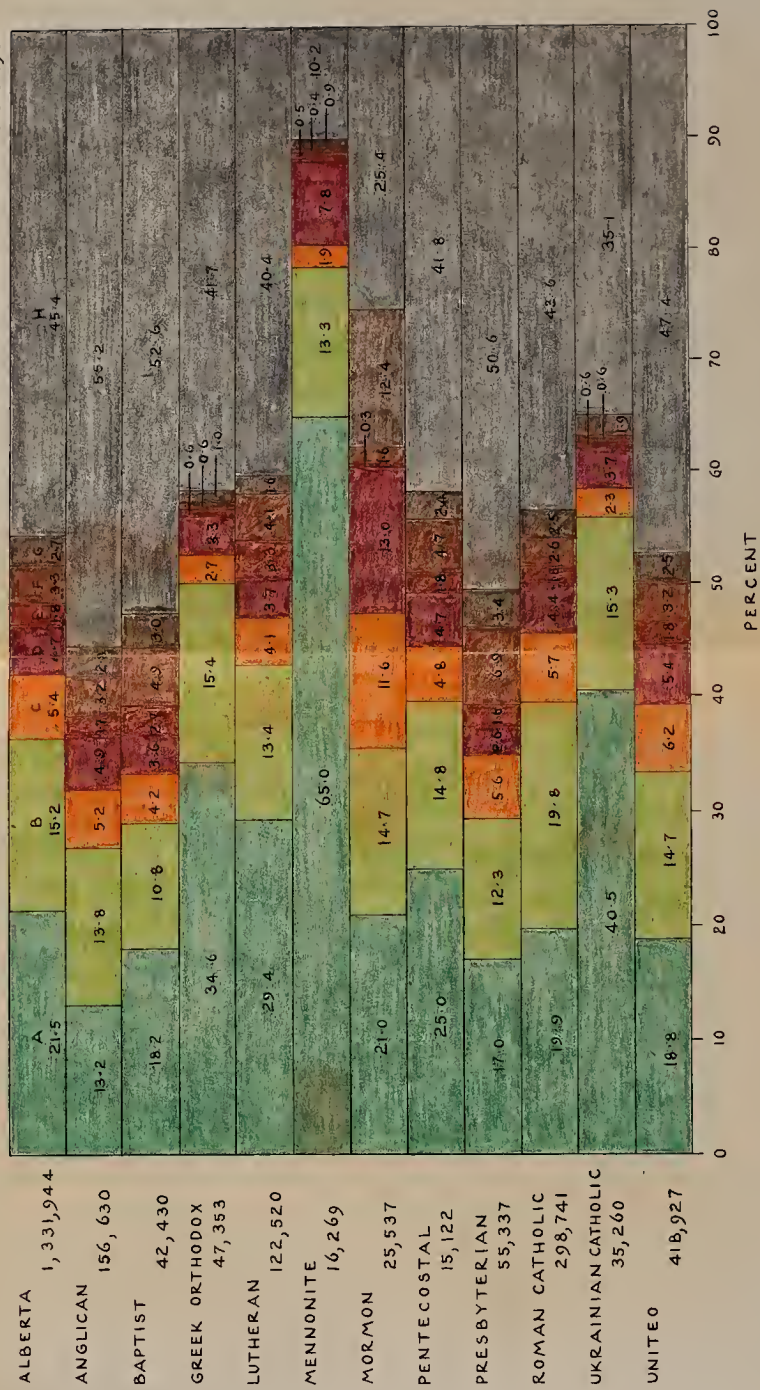
The Mormons show an interesting distributional pattern. Only twenty-five percent live in Edmonton and Calgary, by far the most of these in Calgary, and twenty-one percent are on the land. The group shows a small town orientation.

The rest of the churches show a fairly close correspondence to the provincial pattern with the Anglicans, Baptists and Presbyterians having fifty percent or more of their populations concentrated in Edmonton and Calgary.

From the statistics presented it is dangerous to generalize, but it is usually considered that rural people tend to be more conservative than their urban counterparts. This leads to tensions between those living in the rural situation and those living in the larger urban centres. People of different religious backgrounds living in the city probably have

POPULATION BY RELIGIOUS DENOMINATION FOR RURAL FARM, RURAL NON-FARM AND URBAN SIZE GROUPS IN ALBERTA 1961

SOURCE: D.B.S. 1961



more similar attitudes and values than they have with their respective country counterparts. A very instructive exercise would be to make up a map by enumeration area showing the voting pattern in Alberta and compare it with the coloured map, since religion has played a very important part in the political scene in Alberta.

Growth Patterns

The included figure shows the growth of the Churches between the years 1901 and 1961. The chart is made on a semi-logarithmic scale which gives not only the absolute figures of the denominations but also the rate of growth of the various bodies, which makes this graph particularly useful. Again the statistics of Alberta are given so as to have a basis of comparison.

As with the general population growth all the Churches show a rapid growth from 1901 to 1911, the great years of expansion on the prairies. In the next decade a slowing down in the rate of growth occurred except the Pentecostals churches which grew rapidly, the Baptists and Mormons being more evident than the other groups.

During the next decade 1921-1931 the United Church of Canada came into being and the Methodist and Congregationalist Churches ceased to exist. The Census up to 1921 included

TABLE V - INCORPORATED AND UNINCORPORATED CENTRES OF 1000 POPULATION AND OVER

1,000 to 2,499	2,500 to 4,999	5,000 to 9,999	10,000 to 29,999	30,000 to 99,999	100,000 and over
Athabasca	Brooks	Beverly	Forest Lawn	Jasper Place	Edmonton
Barrhead	Cardston	Bowness	Medicine Hat	Lethbridge	Calgary
Bellevue	Coaldale	Camrose	Red Deer		
Black Diamond	Drayton Valley	Grande Prairie			
Blairmore	Drumheller	Montgomery			
Bonnyville	Edson	Wetaskiwin			
Bow Island	Fort Saskatchewan				
Castor	Hanna				
Claresholm	Hinton				
Cold Lake	Lacombe				
Coleman	Lloydminster				
Devon	Peace River				
Didsbury	Pincher Creek				
Fairview	Ponoka				
Ft. Macleod	St. Albert				
Grand Centre	St. Paul				
Grimshaw	Stettler				
High Prairie	Taber				
High River	Vegreville				
Innisfail	Wainwright				
Lac La Biche	Banff				
Leduc	Sherwood Park				
Magrath					
McLennan					
McMurray					
Nanton					

TABLE V - continued

1,000 to 2,499	2,500 to 4,999	5,000 to 9,999	10,000 to 29,999	30,000 to 99,999	100,000 and over
Okotoks					
Olds					
Provost					
Raymond					
Redcliffe					
Redwater					
Rimbey					
Rocky Mountain House					
Stony Plain					
Sylvan Lake					
Three Hills					
Valleyview					
Vermilion					
Viking					
Vulcan					
Westlock					
Whitewater					
Canmore					
Jasper					

Source: Alberta Bureau of Statistics, Alberta: Industry and Resources, Edmonton: 1964,
pp. 153-158.

RELIGIOUS POPULATION : ALBERTA

1901-1961

G. LESTER

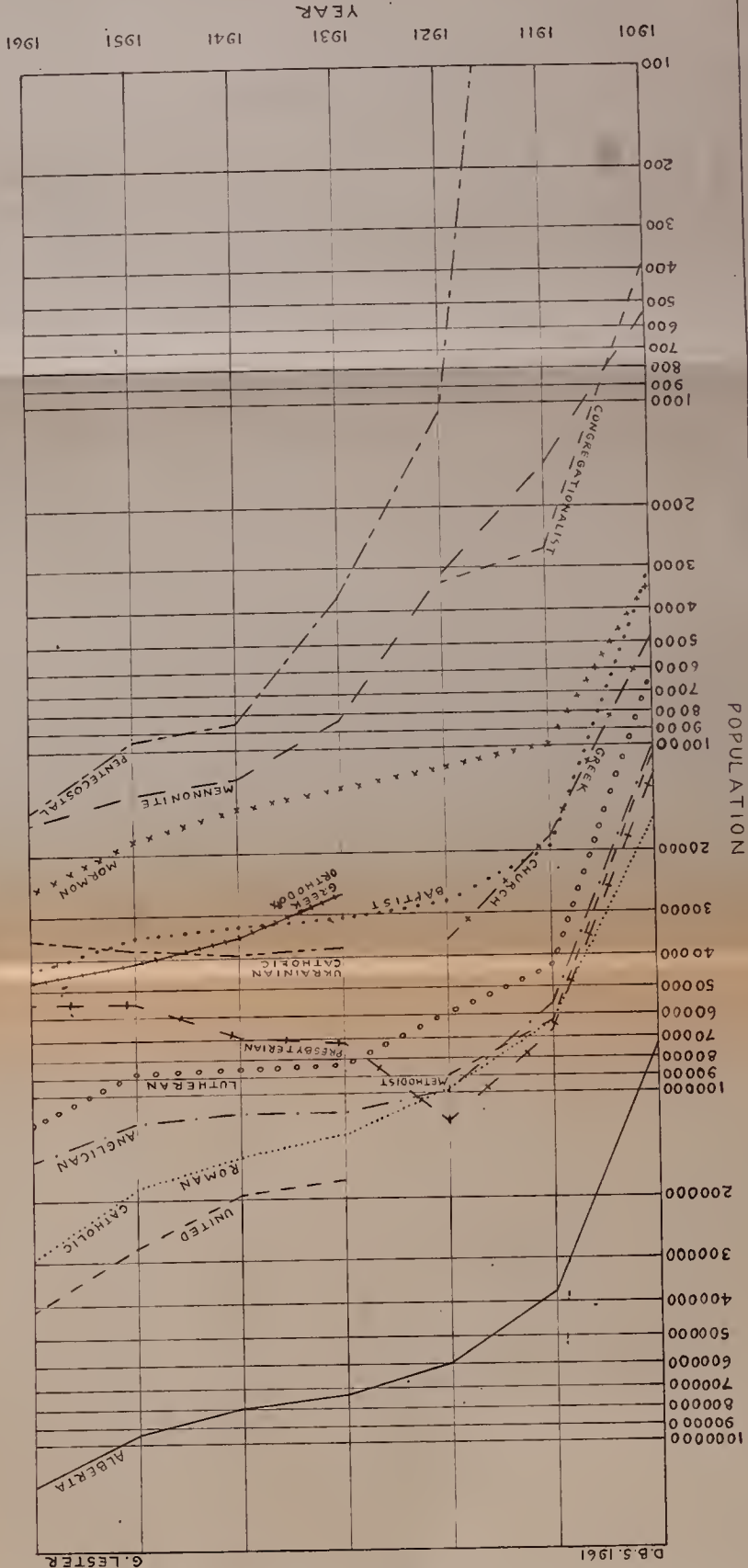


FIG. 46

all Eastern Rite Churches under the one heading, but following that year the Census makes a necessary division between the Ukrainian Catholic and Greek Orthodox Churches. The Presbyterians had already commenced a decline after 1921 which was accelerated by the Union when a large part of the Church went into the Union. In this period there was a further levelling of the rate of growth, though the Pentecostals and Mennonites show rapid rate of growth.

Between the years 1931 and 1941 a further levelling off of the population growth occurred. These were the depression years when immigration fell off drastically and the growth reflects natural increase rather than in-migration. The Anglican, Lutheran and Ukrainian Catholic Churches show a greater levelling off than the province and almost no growth at all. The Presbyterian Church's rate of decline levelled off though the decline is still noticeable. The Greek Orthodox, Mennonites and Pentecostals continued to register a positive growth. The others reflect the provincial situation as a whole.

After 1941 Alberta's rate of growth began to rise and all the churches also grew in strength, except the Presbyterians which took another dive and the Ukrainian Catholics which began a perceptible decline in numbers. However, the Anglicans, Lutherans and Baptists were only registering a small

increase in rate of growth and numbers. Mennonites and Pentecostals levelled off and show a marked change from previous years.

In the decade 1951 to 1961 there was again an acceleration in the rate of growth of population in Alberta. The Presbyterian rate levelled off and the church seemed to be holding its own, but the Ukrainian Catholic Church was still declining and at a greater rate. All the other Churches registered growths though the Mennonites not as drastically as the others, and the Greek Orthodox showed the first signs of a levelling off.

The above discussion is limited because of the need for more information. To get a better picture it would have to be known to what extent the growth is due to natural increase, migration from other parts of Canada, immigration from other parts of the world, or by conversion.

Age and Sex Pyramids

Again it was not possible to obtain the relevant figures for the Mormons and they are not included in this aspect of the study.

A pyramid for the Province of Alberta is shown against which the others may be compared. The pyramids are so constructed that up to the age of twenty-four the steps are on a

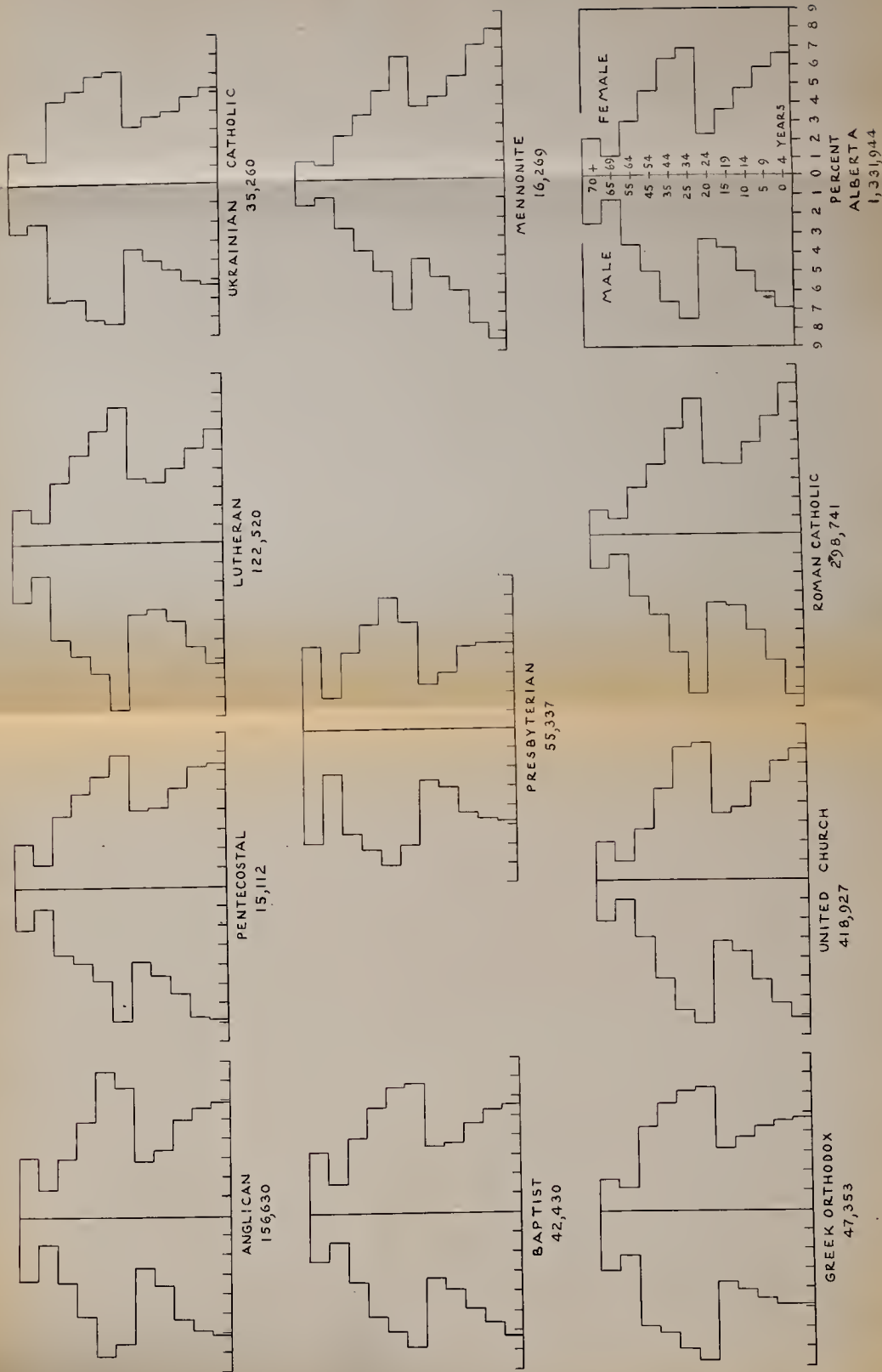
five year interval, while above this step a ten year interval is used.

The most striking deviation from the norm is that of the Presbyterian Church. This denomination shows a definite tendency to be composed of 'older' people, the young being much less than the provincial average.

The Greek Orthodox and the Ukrainian Catholic also show noticeable deviations, and again show a tendency to be composed mostly of people above twenty-five years of age.

On the other hand the Mennonites and Roman Catholics show a broad base indicating a strong representation of children.

The rest show fairly regular steps except the Anglicans which show a stronger representation in the thirty-five to forty-four age group than in the preceding age group.



CHAPTER VI

CONCLUSION

The thesis has been an attempt to explain the areal patterns of religious groups in Alberta in 1961. Historical perspective has been necessary to explain the apparent distributions as shown on the maps, which constitute the core of the thesis.

The maps indicate that Alberta has been settled by people with a variety of religious backgrounds and that this variety has been expressed in areal differentiation. Certain churches find their strength in certain areas thus contributing to the cultural diversity of the province. The necessity for more detailed studies lies in the fact expressed by Zelinsky, that religious denominations "...seek out, accentuate and preserve differences among men" which is the very stuff of which geography is made.

Religion has been a very potent force in the migration of certain groups into Alberta, the two most obvious being the Mormons and the Mennonites, and a very definite part of the cultural self-consciousness of the people of the province.

W. Zelinsky, "An Approach to the Religious Geography of The United States: Patterns of Church Membership in 1952," A.A.A.G., June 1961, p. 166.

What is needed, however, are more intensive geographical studies on religion in Alberta. This can be achieved by intensive local studies; detailed studies of the historical geography of individual denominations; studies to correlate the areal pattern of religious groups with other data such as amounts of schooling, voting patterns, types of occupation, income, and the like; comparative studies with other areas e.g., other provinces, and more importantly a study of the geography of religion on a national scale.

With an accumulated store of such significant information, and the results from other disciplines, a more satisfactory statement of the principles and methods of religious geography could be arrived at.

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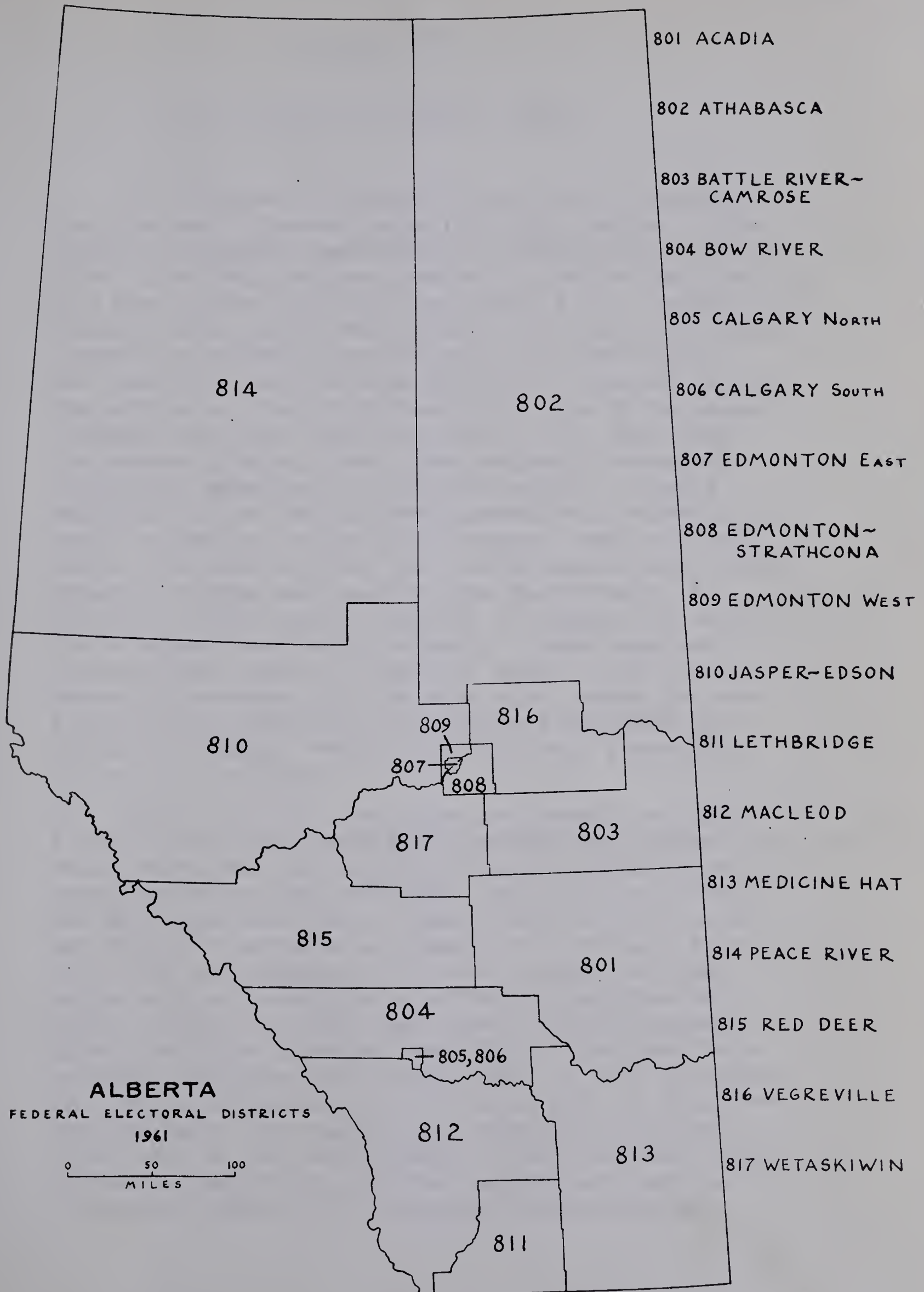


Fig. 48

Appendix II

The Disposal of Prairie Lands

The transfer of Rupert's Land and the Northwest Territories to Canada (July 15, 1870) vested in the federal government ownership of a vast public domain five times the previous area of the whole Dominion. By terms of the transfer the Hudson's Bay Company retained blocks around the trading posts not exceeding a total of 50,000 acres and also one-twentieth of the land in a fertile belt defined as bounded by the United States, the Rocky Mountains, the North Saskatchewan, and Lake Winnipeg, Lake of the Woods and the waters linking them. The Company's twentieth eventually amounted to 6,639,059 acres. A small quantity of land had already passed into private hands during the Hudson's Bay regime, more was set aside from time to time for Indian reservations, and generous grants were made to the half-breeds, to settlers of the Selkirk period, to members of Wolseley's expedition, and to others. There remained nevertheless enormous 'dominion lands' used by the federal government for the next sixty years for the interlocking purposes of promoting settlement and railway building. Major events in this connection occurred as follows:

(1) April 25, 1871. An order in council initiated a great and almost completely uniform land survey in which each township was six miles by six miles and contained thirty-six sections, each section containing 640 acres and being a square mile in both size and shape. Townships were numbered northward from a base line on the American border, ranges of townships east and west from a principal meridian running through Fort Garry and then, farther westward, from five other principal meridians. Sections were numbered from the south-east corner of each township. Only minor modifications were later made in this general pattern, for example, in connection with the river lots of the half-breeds on the Red, South Saskatchewan, Bow, Belly, and Red Deer Rivers and the irrigation lands of the Canadian Pacific Railway.

(2) April 14, 1872. The first Dominion Lands Act laid down basic policies including provision for free quarter-section homestead grants, reservation of sections 11 and 29 in each township to endow public schools, and allocation of section 8 and three-quarters of section 26 (the whole of 26 in every fifth township) to meet Hudson's Bay Company claims.

(3) October 21, 1880. The contract with the Canadian Pacific Railway syndicate provided, among other things, for a grant of 25,000,000 acres 'fairly fit for settlement' in the region between Winnipeg and the Rockies. In a belt 24 miles on either side of its main line the railway would have the right to alternate sections (odd-numbered sections) except for any rejected as unfit and it could make up the rest by choosing odd-numbered sections elsewhere. Modifications of these arrangements were made later, but in all, on account of main- and branch-line grants and others made to subsidiaries, the Canadian Pacific Railway eventually acquired a total of 26,055,462 acres. Grants to other 'colonization' railways totalled another 5,728,092 acres and became based on the amount that the railway could 'earn,' that is, 6,400 acres in odd-numbered sections for every mile of line built.

(4) July 20, 1908. The new Dominion Lands Act included provision for liquidating the railway land-grant system. This system had served its purpose. The remaining odd-numbered sections were to be released for sale by the government. However, the revenue so obtained would be used to build the Hudson's Bay Railway as a public enterprise. By 1929 when that line was completed receipts amounted to \$21,992,174.

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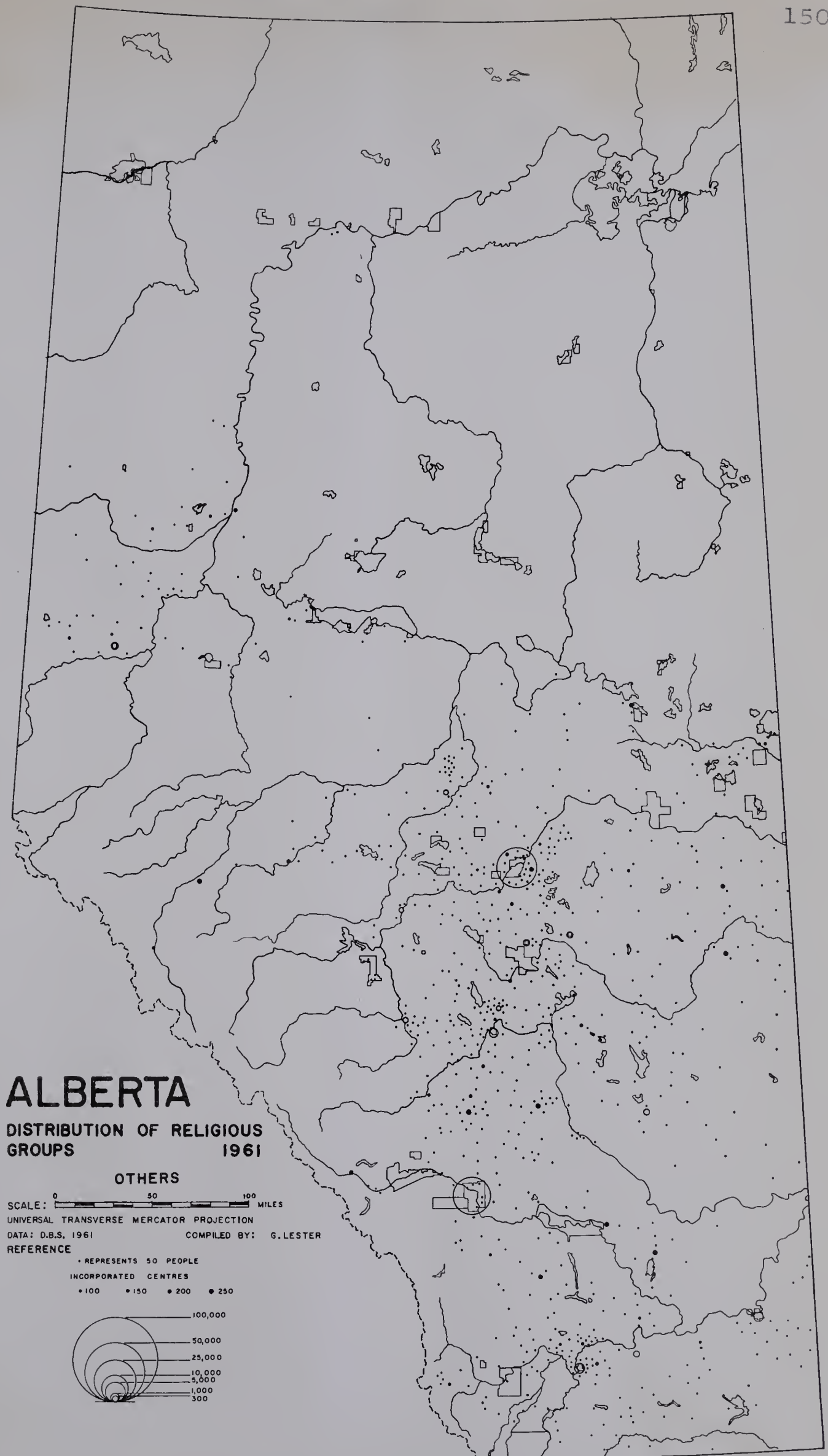
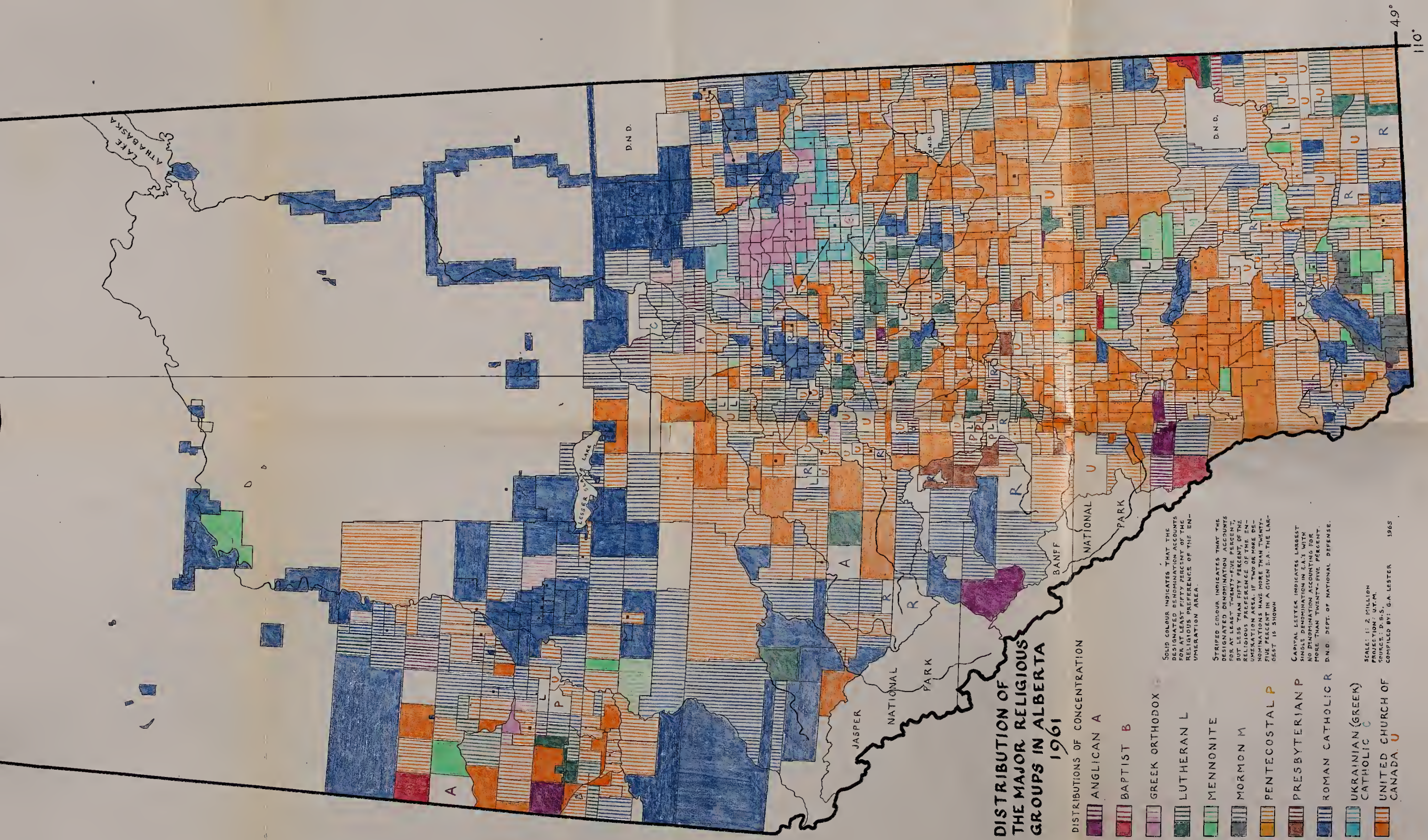


Fig. 49



DISTRIBUTION OF THE MAJOR RELIGIOUS GROUPS IN ALBERTA 1961

DISTRIBUTIONS OF CONCENTRATION

- ANGLICAN A
- BAPTIST B
- GREEK ORTHODOX
- LUTHERAN L
- MENNONITE
- MORMON M
- PENTECOSTAL P
- PRESBYTERIAN P
- ROMAN CATHOLIC R
- UKRAINIAN (GREEK) CATHOLIC C
- UNITED CHURCH OF CANADA U

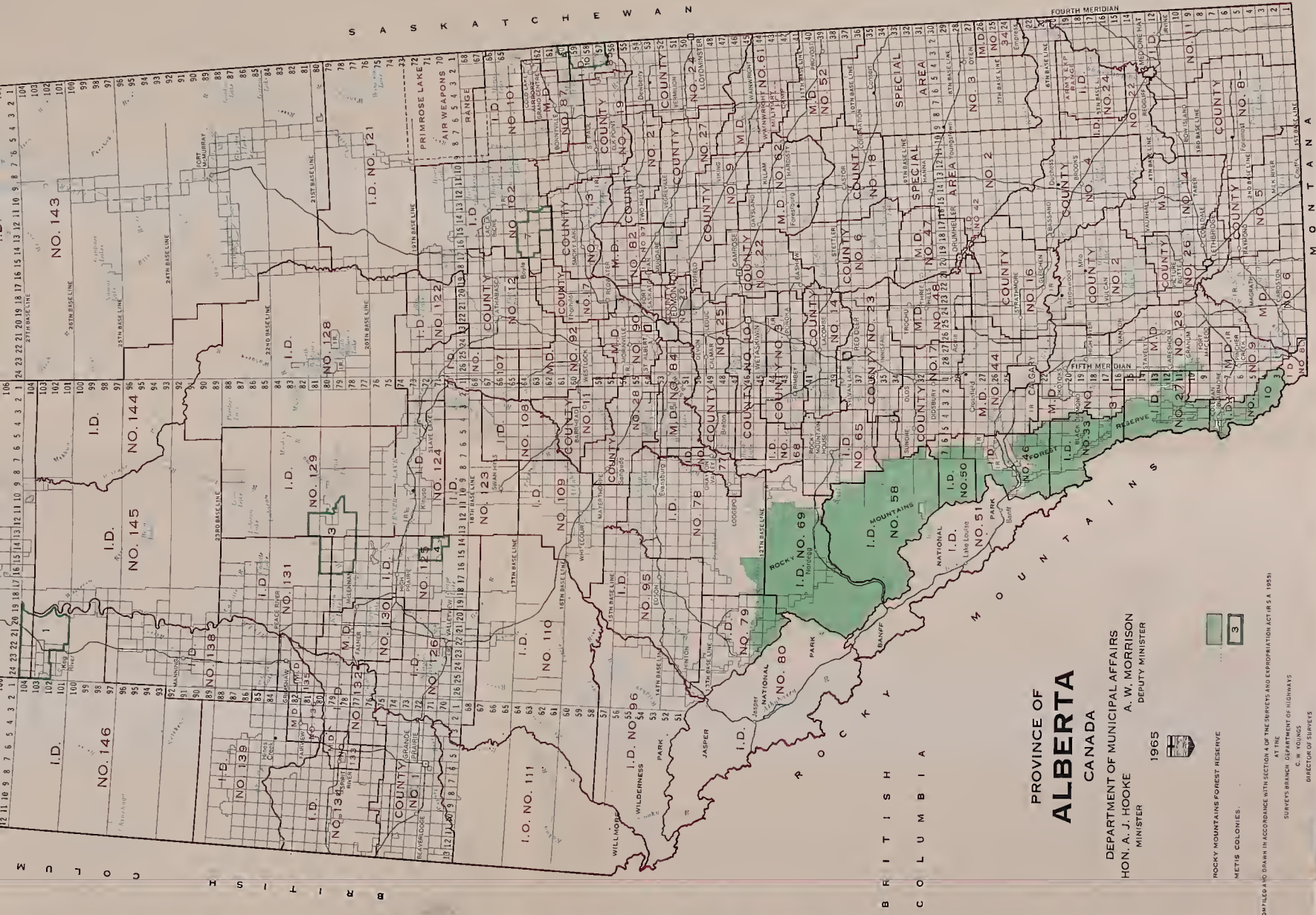
SOLID COLOUR INDICATES THAT THE DESIGNATED DENOMINATION ACCOUNTS FOR AT LEAST FIFTY PERCENT OF THE RELIGIOUS PREFERENCE OF THE ENUMERATION AREA.

STRIPED COLOUR INDICATES THAT THE DESIGNATED DENOMINATION ACCOUNTS FOR AT LEAST TWENTY-FIVE PERCENT, BUT LESS THAN FIFTY PERCENT, OF THE RELIGIOUS PREFERENCE OF THE ENUMERATION AREA. IF TWO OR MORE DENOMINATIONS HAVE MORE THAN TWENTY-FIVE PERCENT IN A GIVEN E.A. THE LARGEST IS SHOWN.

CAPITAL LETTER INDICATES LARGEST SINGLE DENOMINATION IN E.A.'S WITH NO DENOMINATION ACCOUNTING FOR MORE THAN TWENTY-FIVE PERCENT.

D.N.D. DEPT. OF NATIONAL DEFENSE.

SCALE: 1:2 MILLION
PROJECTION: U.T.M.
SOURCE: D.B.S.
COMPILED BY: G.A. LESTER
1965



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ALBERTA
CANADA

DEPARTMENT OF MUNICIPAL AFFAIRS
HON. A. J. HOOKE
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A. W. MORRISON
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1965

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